

T H E
ANALYTICAL REVIEW,

For FEBRUARY, 1793.

VOYAGES. TRAVELS.

ART. 1. *A Voyage to the South Sea, undertaken by Command of his Majesty, for the Purpose of conveying the Bread-fruit Tree to the West Indies, in his Majesty's Ship the Bounty, commanded by Lieut. William Bligh. Including an Account of the Mutiny on Board the said Ship, and the subsequent Voyage of Part of the Crew, in the Ship's Boat, from Tofoa, one of the Friendly Islands, to Timor, a Dutch Settlement in the East Indies. The Whole Illustrated with Charts, &c. Published by Permission of the Lords Commissioners of the Admiralty. 4to. 264 pages. Price 12s. in Boards. Nicol. 1792.*

IN our Review, Vol. VII. p. 215, will be found an account of Capt. Bligh's Narrative of the Mutiny, &c. It was necessary for him, at that time, to publish a part of his Journal in which the public were interested and his own character involved. In the present volume the Narrative is re-published in order to form a connected history of the whole voyage. The new part, therefore, embraces the occurrences previous to the mutiny, and those which took place after the captain left Timor.

In the first part of this Voyage we do not find so much novelty as we were led to expect; there is enough, however, to convince us of the author's nautical knowledge, and his judgement to delineate and improve any object or occurrence that fell within his observation.

After giving us a history of the plan of the expedition, the outfit of the ship, her instructions, and a description of the bread-fruit, compiled from different authors, we have an account of the Bounty's arrival at Teneriffe. The following short description of this place is amusing. p. 17.

'Teneriffe, though considerably without the tropic, is so nearly within the limits of the trade wind, that navigators generally steer to it from the eastward. The road of Santa Cruz lies on the east side of the island, at the end of a range of craggy hills, barren and very lofty; along which you sail W. by S. by compass into the road, with a sea unfathomable until near the shore. The anchoring ground may be accounted from fifty fathoms to twenty, or even fifteen. The bank is very steep, and gives but little time to sound; for which reason it should be done effectually with a heavy lead, or a ship will be too near in before a stranger is aware

of it: he will likewise too soon expect to find bottom, owing to the great deception of the adjacent high land. To obviate these difficulties, it is necessary to observe, that while a town, which lies some distance to the southward of Santa Cruz, is open with the castle on the south part of the road, though you may appear near to the shore, there is no anchorage; but after it is shut entirely in, you get on the bank. The church bearing W. or W. by S. and the south point of the road S. W. $\frac{1}{2}$ S. to S. W. by W. is a good situation for anchoring: the depth about twenty five fathoms. The distance from the shore will be three quarters of a mile; and the southernmost land that can be seen then will be half or quarter point of the compass farther out than the south point of the road.

The bottom is black soft mud, with some patches of rocks; for which reason vessels, that lie here any length of time, buoy their cables. This precaution, besides being useful in that particular, they think makes them ride more easy when there is much sea setting into the road, which, with the wind any way to the southward of east, or at south-west, must be very considerable; it is, therefore, usual to moor with four anchors, though more than two are scarce ever of use. Mooring is, however, adviseable if a ship is only to remain twenty-four hours, and the tighter the better, that the cables may keep clear of the ground.

The landing on the beach is generally impracticable with our own boats, at least without great risk; but there is a very fine pier, on which people may land without difficulty if there is not much swell in the road. To this pier the water is conveyed by pipes for the use of shipping, and for which all merchant-ships pay.

There is a degree of wretchedness and want among the lower class of people, which is not any where so common as among the Spanish and Portuguese settlements. To alleviate these evils, the present governor of Teneriffe has instituted a most charitable society, which he takes the trouble to superintend; and by considerable contributions, a large airy dwelling, that contains one hundred and twenty poor girls, and as many men and boys, has been built, and endowed with a sufficiency of land round it, not only for all present purposes, but for enlarging the building for more objects of charity as their funds increase. I had the honour to be shown by his excellency this asylum, (*Hospicio* they call it) where there appeared in every countenance the utmost cheerfulness and content. The decency and neatness of the dress of the young females, with the order in which they were arranged at their spinning-wheels and looms, in an extensive airy apartment, was admirable. A governess inspected and regulated all their works, which were the manufacturing of ribbons of all colours, coarse linens, and tapes; all which were managed and brought to perfection by themselves, from the silk and flax in their first state; even the dying of the colours is performed by them. These girls are received for five years, at the end of which they are at liberty to marry, and have for their portions their wheel and loom, with a sum of money proportioned to the state of the fund, which is assisted by the produce of their labour, and at this time was estimated at two thousand dollars per annum.

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‘ The men and boys are not less attended to : they are employed in coarser work, blanketing and all kinds of common woollens : if they become infirm, they spend the remainder of their days here comfortably, and under a watchful inspector, who attends them in the same manner as the governess does the girls. They are all visited every day by the governor, and a clergyman attends them every evening. By this humane institution a number of people are rendered useful and industrious, in a country where the poor, from the indulgence of the climate, are too apt to prefer a life of inactivity, though attended with wretchedness, to obtaining the comforts of life by industry and labour.

‘ The number of inhabitants in the island, I was informed, were estimated at between eighty and one hundred thousand. Their annual export of wine is twenty thousand pipes, and of brandy half that quantity. Vessels are frequently here from St. Eustatia, and from thence a great quantity of Teneriffe wine is carried to the different parts of the West Indies, under the name of Madeira.

‘ Teneriffe is considered of more value than all the other Canaries : the inhabitants, however, in scarce seasons receive supplies from the Grand Canary ; but their vineyards here are said to be greatly superior. Their produce of corn, though exceedingly good, is not sufficient for their consumption ; and, owing to this, the Americans have an advantageous trade here for their flour and grain, and take wine in return.

‘ The town of Santa Cruz is about half a mile in extent each way, built in a regular manner, and the houses in general large and airy, but the streets are very ill paved. I am told, that they are subject to few diseases ; but if any epidemic distemper breaks out, it is attended with the most fatal consequences, particularly the small-pox, the bad effects of which they now endeavour to counteract by inoculation. For this reason, they are very circumspect in admitting ships to have communication with the shore without bills of health.

While at the Cape of Good Hope, capt. Bligh made inquiries after the fate of the unhappy passengers on board the *Grosvenor* East Indiaman. Every information, however scanty, is desirable on this melancholy subject. p. 38.

‘ During our stay here, I took care to procure seeds and plants that would be valuable at Otaheite, and the different places we might touch at in our way thither. In this I was greatly assisted by colonel Gordon, the commander of the troops. In company with this gentleman, the loss of the *Grosvenor* East Indiaman was mentioned : on this subject, colonel Gordon expressed great concern, that, from any thing he said, hopes were still entertained to flatter the affectionate wishes of the surviving friends of those unfortunate people. He said that, in his travels into the Caffre country, he had met with a native who described to him, that there was a white woman among his countrymen, who had a child, and that she frequently embraced the child, and cried most violently. This was all he (the colonel) could understand ; and, being then on his return home, with his health much impaired by fatigue, the only thing that he could do, was to make a friend of the native, by

presents, and promises of reward, on condition that he would take a letter to this woman, and bring him back an answer. Accordingly he wrote letters in English, French, and Dutch, desiring, that some sign or mark might be returned, either by writing with a burnt stick, or by any means she should be able to devise, to satisfy him that she was there; and that on receiving such token from her, every effort should be made to ensure her safety and escape. But the Caffre, although apparently delighted with the commission which he had undertaken, never returned, nor has the colonel ever heard any thing more of him, though he had been instructed in methods of conveying information through the Hottentot country.

‘ To this account, that I may not again have occasion to introduce so melancholy a subject, I shall add the little information I received respecting it, when I re-visited the Cape, in my return towards Europe.—A reputable farmer, of the name of Holhousen, who lives at Swellendam, eight days journey from the Cape, had information from some Caffre Hottentots, that at a crawl, or village, in their country, there were white men and women. On this intelligence, Mr. Holhousen asked permission of the governor to make an expedition, with some of the farmers, into the country, requiring a thousand rix-dollars to bear his expences. The governor referred him to Mr. Wocke, the Landros of Graverennet, a new colony, in his way. But from the place where Mr. Holhousen lives, to the Landros, Mr. Wocke’s residence, is a month’s journey, which he did not chuse to undertake at an uncertainty, as Mr. Wocke might have disapproved of the enterprize. It was in October last that Mr. Holhousen offered to go on this service. He was one of the party who went along the sea-coast in search of these unfortunate people, when a few of them first made their appearance at the Cape. I am, however, informed, that the Dutch farmers are fond of making expeditions into the country, that they may have opportunities of taking away cattle; and this, I apprehend, to be one of the chief reasons why undertakings of this kind are not encouraged.’

The subsequent account of the voyage to Otaheite, and the transactions there, contain little that is new or interesting. Of the mutiny, and the distresses of capt. Bligh until he arrived at Timor, the public are already informed by the Narrative. Coupang the Dutch settlement on Timor is thus described. P. 241.

‘ The town of Coupang is situated in a great bay, which is an excellent road for shipping. The latitude of the town is $10^{\circ} 12'$ S. According to the Dutch charts, it is in $121^{\circ} 51'$ E. longitude. Taking the mean between the longitude by my reckoning on our arrival at Coupang, and the longitude afterwards calculated from our run to Batavia, gives me for the longitude of Coupang $124^{\circ} 41'$ E.

‘ This settlement was formed in the year 1630, and is the only one the Dutch have on the island Timor. They have residents in different parts of the country. On the north side of Timor, there is a Portuguese settlement. The produce of the island is chiefly sandal wood and bees wax: the former article is now scarce. Wax they have in great plenty. The bees build their nests in bushes,
and

and in the boughs of trees, to which the natives cannot approach but with fire. The honey is put into jars, and the wax is run into blocks of three feet in length, and from 12 to 15 inches square. The natives, at least those who live in the neighbourhood of Coupang, are of a very indolent indisposition, of which the Chinese have taken advantage; for though the Malays are very fond of traffic, most of their trade is carried on in small Chinese vessels, of from 10 to 30 tons burthen. There is a market at Coupang for the country people, in which, however, there is little business done. I have seen a man from the country, come to market with two potatoes: and this is not unusual. These being sold for two doits (equal to a halfpenny English) serve to supply him with beetle to chew; and the remainder of the day is passed in lounging about the town. The inland people, who live at a distance from the Europeans, are strong and active; but their want of cleanliness, subjects them to filthy diseases.

* The chief of the natives, or king of the island, is by the Dutch stiled Keyser (Emperor.) This prince lives at a place called Backennassy, about four miles distant from Coupang. His authority over the natives is not wholly undisputed; which is by the Dutch attributed to the intrigues of the Portuguese, who are on the north part of Timor. The island has lately suffered much by a competition between the present king and one of his nephews, which caused a civil war, that lasted from the beginning of the year 1786 to 1788, when their differences were settled by a treaty, chiefly in favour of the king. The ravages committed in these disputes, have occasioned a scarcity of provisions, that probably, from the want of industry in the natives, will not soon be remedied. I had an opportunity of making a visit to the king. His dwelling was a large house, which was divided into only three apartments, and surrounded by a piazza: agreeably situated, but very dirty, as was all the furniture. The king, who is an elderly man, received me with much civility, and ordered refreshments to be set before me, which were tea, rice cakes, roasted Indian corn, and dried buffalo flesh, with about a pint of arrack, which I believe was all he had. His dress was, a cheque wrapper girded round his waist with a silk and gold belt, a loose linen jacket, and a coarse handkerchief about his head. A few of his chiefs were with him, who partook of our repast; after which, the king retired with three of them for a short time, and when he returned, presented me with a round plate of metal, about four inches diameter, on which was stamped the figure of a star. As I had been informed that arrack would be an acceptable present, I was prepared to make a return, which was well received. They never dilute their liquor, and, from habit, are able to drink a large quantity of spirits at a time, without being intoxicated.

* When a king dies, a large feast is made, to which all the inhabitants are invited. The body, after a few days, is put into a coffin, which is closed up and kept three years before it is interred.

* The Dutch have been at some pains to establish Christianity among the natives: but it has not gained much ground, excep

in the neighbourhood of Coupang. The present king was christened by the name of Barnardus. His Indian name is *Bacchee Bannock*. The scriptures are translated into the Malay language, and prayers are performed, in the church at Coupang, by a Malay clergyman, in that language.

'I met, at Timor, with most of the fruits that are described in capt. Cook's first voyage, as natives of Batavia, except the mangostan. The bread-fruit tree, called by the Malays *soccoom*, likewise grows here with great luxuriance, and appears to be as much a native of this island as it is of Otaheite. The fruit is exactly of the same kind, but not so good. A bread-fruit of Timor, weighs half as much more as one of equal size at Otaheite. It is not used here as bread, but generally eaten with milk and sugar. At Backennassy I saw about twenty of the trees, larger than any I have seen at Otaheite. Here is also a sort of bread-fruit tree, that produces seeds, not unlike Windsor beans, and equally palatable; either boiled or roasted. No other part of the fruit is eatable; and though the tree, I am told, is to all appearance the same as the other, the fruits have but little resemblance; the fruit of this being covered with projecting points, nearly half an inch in length.'

Of the nineteen who encountered the perils of the ocean in an open boat with capt. Bligh, twelve, we are told, lived to return to their native land, after hardships and fatigues that are almost incredible. No part of the plan of this voyage was executed. Instead of going round the southern promontory of America, the ship was obliged to go to the Cape of Good Hope and thence to Otaheite, by a circuitous voyage, and although the captain executed his commission there with skill and fidelity, the mutiny finally prevented the great purpose of the undertaking.

It ought to be added, that the new parts of this work are sold separately to the purchasers of the Narrative of the Mutiny.

Since the publication of the present voyage, some of the mutineers have been brought to England, and tried and executed.

T. V.

ART. II. *The Review of the Proceedings at Paris, during the last Summer. Including an exact and particular Account of the memorable Events on the 20th of June, the 14th of July, the 10th of August, and the second of September: With Observations and Reflections on the Characters, Principles, and Conduct of the most conspicuous Persons concerned in promoting the Suspension and Detronement of Lewis XVI.* By Mr. Fennel. 8vo. 492 pa. Pr. 6s. in boards. Williams. 1792.

It is thus that Mr. F. details his motives for the present publication:

'The events that have taken place during the last summer, have been heard, or read of, with the greatest avidity; but so distorted by party principles on the one hand, and defeated by violent exaggerations on the other, that few of them have appeared in their real shape. To hold the mirror up to France, that she may see her own image, divested of those dazzling appearances

ances by which she has endeavoured to deceive the world, and has actually deceived herself; and to present my own countrymen with an unbiassed narrative of the situation of that country, are the objects of my present undertaking. The advantages which a residence on the spot, and a minute investigation of even the most trivial occurrences, joined to my having been an eye witness of almost every commotion that has lately taken place, from its origin to its issue, are circumstances which embolden me to give my opinion, with a degree of freedom, unauthorized by those who sit at home, and through the medium of infatuation and prejudice, contemplate horrors, massacres, and plunder, and pronounce them liberty and justice.'

After quoting Montesquieu's and Locke's definitions of liberty, the author now before us coolly compares the conduct of the French nation, during the paroxysms of a revolution, with the theories of those great men, which, although they contain the principles on which every government ought to act, can never be expected to be carried into execution in their full extent, during a period of public commotion, turbulence, and calamity. In order to prevent the horrors of a civil war, he says, 'it is earnestly to be hoped, that the combined armies may prove victorious, (this was written previous to their late retreat) for, I repeat it, France never will or can be free; and until the ancient monarchy be restored, it never will be a great nation.'

The Jacobin society has lately become unpopular, by the expulsion or resignation of many of its best, and the absurd, ridiculous, and often cruel and unmanly propositions of some of its worst members. The following is a short account of it:

'The society of Jacobins takes its name from a *cidevant* convent so called, in which it holds its sittings. The lower part of the hall, in which they debate, is fitted up for the reception of the members, the number of whom at present, I believe, is between four and five hundred, but subject to frequent variations, as sense or infatuation predominates; at the end of the hall are raised galleries for the reception of auditors and spectators; the walls are hung with chains and other emblems of slavery, to remind the people of their former situation: over the chair of the president are the colours of France, America, and England, the staffs of which are united by a wreath, emblematical of the union of the three free countries; from the ceiling is suspended the standard of liberty, bearing on it this inscription, "*Vivre libre ou mourir*:" there are, besides, other little frolics of imagination, too trivial to engage the attention of my readers.

'It was originally instituted to watch over the constitution, to conserve to each part of it, the power which the nation had respectively allotted; and to defend the true liberties of the people. La Fayette was one of its founders, whom, in the paroxysm of its degeneracy, it was the first to accuse, for having been almost the only man in France, who, at a time when the constitution was in the greatest danger, had spirit enough to declare his principles, and to do his duty. La Fayette, who,

when the factions at Paris were about to break the oath they had most solemnly sworn, and as solemnly repeated, when they were about to overthrow a constitution which they had bound themselves by the most sacred obligations to defend; who, after having himself been slandered, reviled, and denounced by the Jacobins, and delivered over by their decrees to the execrations and lawless villanies of the rabble, had the courage, unattended, to appear in the midst of his enemies, and at the bar of the National Assembly, and accuse that very society as the cause of every disorder; remind the representatives of the people of their most solemn obligations, which they seemed to have forgotten, or given up, and urge them to exert themselves for the salvation of their country.

The Jacobins, we are told, who had been long the secret, at last became the avowed enemies of their king, and incited the people to acts of outrage. On Tuesday the 19th of June, it was announced, that they intended to plant, under the windows of the palace, not the poplar, the tree of liberty as usual, but an aspin tree, by way, no doubt, of predicting the fate of monarchy. On the succeeding day they broke into the Thuilleries: 'Ashamed of finding themselves there, the pikemen stood for some time astonished and confused; and the greater part of them presented only the spectacle of folly, curiosity, and surprise. However, the butcher Legendre soon arrived with a group of his friends; one of them presented to the king a red cap; one of the grenadiers put it aside with his hand, and was wounded in the arm by the thrust of a pike. Another man approached, offered to the king a bottle, and desired him to drink to the health of the nation. Some one offered to fetch a glass; the king refused the offer, and immediately without fear, and without repugnance, he applied the impure vessel to his august lips, and drank off the uncertain liquor. One of the grenadiers asked, as a favour, the honour of drinking after his master; he was worthy of obtaining it, and it was granted: taking advantage of this moment of confusion, one of the rabble placed himself the red cap upon the head of the king; he put it on, pressing with his hand the temples of his master.'

Thus far we have heard; the following particulars are entirely new: 'One of the savages rushing in, exclaimed, "where is he, that I may kill him!" brandishing in his hand a stick armed with the blade of a sword. He directed a thrust at the king. A brave man, Conolle, a national guard, not only turned aside the weapon, but rushing on the regicide, seized him, and made him fall on his knees before the king, obliging him to cry "*Vive la Roi!*" This bold action so much confounded the rabble that were with him, that they were seized with astonishment, and remained for some time stupified; and it was, perhaps, to this courageous conduct that the royal family chiefly owed its safety.'

'On the fourteenth of July, the *Champ de Mars*, which is bounded on one end by the Seine, and on the other by the *Ecole Militaire*, and adorned with rows of trees, was prepared for

for the ceremony of the federation, in such a manner, that every citizen had a distinct view of the whole spectacle. In the centre was raised the altar of liberty, on the top of which were placed four vases for frankincense. It was also decorated with paintings very finely executed, emblematical of the necessary union of law, prudence, and courage; and of the various other virtues with which it was pretended to wish the people might be inspired.

On the south side of the altar, and near the military school, in one of the departments of which were the king, queen, and the court, was erected a pyramid, on one front of which was painted the following inscription:

“ Tremble tyrants—we rise up to destroy you!”

And on the other,—

“ To the memory of the citizens who have died on the frontiers in defence of their country.”

On the north side was planted a tree, from which were suspended the arms of the nobility, and those of the courts inimical to France. The tree was surrounded by a large pile of dry wood, to which it was intended that the king, the president of the National Assembly, and the mayor of Paris, should set fire.

Of the revolution that took place soon after this period, and converted monarchy into a republic, we have already given a particular account (See Vol. XIV., Art. LVIII., page 342.), and therefore deem it unnecessary to say any thing here.

Such is Mr. F.'s indiscriminate censure of the French, that he brands the 10th of August, on which the people rising as one man, overwhelmed tyranny; and the second of September, on which a few desperate and factious men, committed a horrid and revolting massacre, with an equal degree of execration. It is needless to add to the gloomy and disgusting events of that day; they have been lamented by every virtuous Frenchman, and have been of infinite disservice to the cause of freedom. We trust, for the sake of humanity, that the account here given is in every respect greatly exaggerated; this much we are certain, that many parts of the present work are destitute of credibility; such, for instance, as that passage in which Mr. Petion, who, previous to the revolution was an eminent advocate at Chartres, and held in so much estimation as to be selected to draw up the *cahier* of instructions for that *balliage*, is represented ‘as a pettifogging attorney,’ Mr. Brissot as a ‘pickpocket,’ &c. Indeed, the whole of this abuse seems to be literally copied from a pamphlet of which we have already taken notice, [See Vol. XIV., Art. VIII., page 415.]

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METAPHYSICS.

ART. III. *Select Parts of the Introduction to Dr. Gregory's Philosophical and Literary Essays, methodically arranged, and illustrated*

Infrated with Remarks. By an Annotator. Svo. 119 pages. Price 3s. sewed. Johnson. 1792.

THIS annotator does not undertake to discuss the general question concerning the existence of liberty, or a self-governing power in the mind, which is the subject of Dr. Gregory's essays. His principal object appears to be, to determine the *previous question*, how far Dr. G. is qualified for the task he has imposed upon himself. For this purpose, he has brought passages from different parts of the introduction, and placed them near each other, in order to convict the author of inaccuracy and inconsistency. He examines Dr. G.'s notions respecting the success of cultivating metaphysical studies; respecting the different methods in which it is proper to cultivate and teach metaphysical sciences; and concerning axioms and definitions, and the relation of cause and effect.

The method in which Dr. G.'s talents for discussing philosophical questions are here examined, is such as precludes analysis. In order to do full justice to the subject, it would be necessary to examine distinctly all the passages here collected, with the annotator's remarks. As this is impracticable, we shall content ourselves with extracting the following passage, in which the annotator quotes select sentences from Dr. G.'s observations on the axiom, that every effect must have a cause, and subjoins sundry remarks. P. 94.

"The general philosophical principle on this point, involving the notion at present under consideration, is commonly expressed in such terms as the following: For every effect there must be a cause;—nothing exists, or nothing comes to pass, without a cause;—*Nihil turpius philosopho quam FIERI sine causa quicquam dicere.*—And this principle, which is the foundation of natural philosophy, has been regarded both as a physical and as a metaphysical axiom; . . ."

"If this axiom were erroneous, natural philosophy would be but a kind of dream: as geometry would be, if the axioms of it were false; . . ."

"The axiom under consideration cannot be supposed wholly erroneous; for every person of competent judgment and knowledge understands by it something of which he has the most perfect and irresistible conviction, as being universally true; . . ."

"But though there may be *something* in that axiom as unquestionably true as any axiom of geometry, yet it must be owned, that, taken altogether, it is not quite so clear and precise as might be wished, &c." [*Introduct.* pp. ix. xiii. xiv.]

* From all this we learn, that the *proposition*, "*Nihil fieri sine causa,*" has

* First, been regarded as an axiom;

* Secondly, that *this axiom cannot be erroneous; for if it were, natural philosophy would be but a kind of dream, as geometry would be, &c.* Here we have a specimen of that accuracy of method which supports an axiom by an argument.

* Thirdly, that the axiom under consideration cannot be supposed WHOLLY ERRONEOUS [so much the better for natural philosophy and

and its cousin-german geometry], because—[another argument in support of the axiom!] SOMETHING is understood by it (with perfect and irresistible conviction) as being UNIVERSALLY true;

• Fourthly, that therefore there MAY BE SOMETHING TRUE in the axiom;

• Fifthly, that the axiom, taken altogether, is deficient in clearness and precision. Here the reader perhaps will judge, that if not taken altogether, it will cease to be an axiom, or even a proposition, and that, since it is deficient in clearness and precision, nobody can tell whether it be true or false.

• Here let us pause a moment to contemplate and to commiserate the singularly hard fate of this ill-starred axiom, sinking, as we have seen it, from the dignity of fundamental and unquestioned truth, into the most abject state of obscurity and uncertainty.

• Learned men tell us that the term, which by a very slight change we translate *axiom*, had, among the ancient philosophers, more than one signification; that the ἀξιώματα of the Stoics meant simply a proposition, whether true or false; while the Peripatetics, for the most part, confined the use of that term to those propositions, the truth of which is unquestionable and immediately acknowledged. “qualia sunt communia illa principia disciplinarum, quæ a Græcis vocantur κοινὰ ἰννοιαί, id est, communes notiones*.” It is likely, however, that these sects did not constantly adhere to this distinction, the Stoics sometimes using the term ἀξιώματα in the latter sense, and the Peripatetics in the former †. Be this as it may, CICERO commonly employs the term simply to denote a proposition, whether true or false, as [*Tuscul. Disput.* I. 7.] “Omne pronunciatum (sic enim mihi in præsentia occurrit, ut appellem ἀξιώματα, utar post alio, sed si invenero melius) id ergo est pronunciatum, quod est verum aut falsum.” And [*Academ.* II. 29.] “Nempe fundamentum dialecticæ est, quicquid enuntietur (id autem appellatur ἀξιώματα, quod est quasi essatum) aut verum esse aut falsum.” But I believe we can adduce the authority neither of CICERO nor of any other philosopher ‡, for calling that proposition an *axiom*, part of which only is true, and part false; and, taken altogether, is deficient in precision and clearness.

• Every proposition is either true, or false, or unintelligible; peculiar must be the fate and character of the proposition, which is, at one and the same time, all of these as (according to the

* “ÆGID. MENAG. in DIOG. LAERT. vii. 65.”

† “MENAG. *ibid.*”

‡ Dr. REID says of *axioms*, that they are propositions “which are no sooner understood than they are believed. The judgment follows the apprehension of them necessarily, and both are equally the work of nature, and the result of our original powers. There is no searching for evidence, no weighing of arguments; the proposition is not deduced or inferred from another; it has the light of truth in itself, and has no occasion to borrow it from another.”

Essays on the intellectual Powers, p. 555.
author)

author) is the case with the axiom in question. The reader, however, will, it is presumed, be content to repose himself in the persuasion that it is unintelligible; at least that it cannot be understood, till further light be thrown on it.'

From this passage, and indeed from the whole critique it appears, that the author holds Dr. G.'s philosophical talents exceedingly cheap. We observe too, that he every where treats with contempt what he calls the Scotch doctrine of common sense. The arrogance which Dr. G. has shown in attempting to demonstrate that Hobbes, Hume, Collins, Locke, Leibnitz, Priestley, and all the advocates for the doctrine of necessity must fall under one general accusation of *dishonesty*, is severely censured, but, we must own, not with greater severity than such an illiberal charge merits. Though this work is not offered as a formal reply to Dr. G.'s main argument, the author concludes with a remark, which he thinks a short and obvious answer to the whole.

P. 119. 'He has ascribed to *all Necessarians* an hypothesis which *no Necessarian* will admit; for not one can be found who will allow that a motive *stands in exactly the same relation* to the action which follows it, as one billiard-ball does to another which it strikes; or as the weight in the scale does to the motion and final situation of the balance. If the author from this chooses to infer that motive and action do not stand to each other *in the relation of cause and effect*, he must also assert that the application of a spark is *not the cause* of the explosion of gunpowder; that the prick of a needle is *not the cause* of the contraction of a living muscle; and so of a thousand other causes and effects, about which philosophers and the vulgar agree in entertaining no sort of doubt.'

Those who interest themselves in this controversy, will, we think, wish for a fuller reply to so elaborate a defence of the doctrine of Liberty as Dr. G.'s; and will, perhaps, feel some surprise, as well as regret, that so able a disputant as this annotator appears to be, has not chosen to discuss the main subject more at large.

ART. IV. Stewart's *Philosophy of the Human Mind*.

(Continued from p. 26.)

We now proceed with our analysis of this valuable work.

Chap. v. *Of the Association of Ideas*.—This subject naturally divides itself into two parts; the influence of association in regulating the succession of our thoughts; and its influence on the intellectual and active powers.

That one thought is often suggested by another, and that the sight of an external object often recalls former occurrences, and revives former feelings, are well known facts. That the connexion which subsists among our thoughts, which we call the association of ideas, is not a recent discovery, appears from many common maxims of prudence founded upon this principle. When an idea is thus suggested by association it produces a slower or more gradual impression, than when it is presented more directly and immediately

mediately to the mind. Hence the distinction between direct and indirect flattery; praise being acceptable in proportion to the slowness of the association by which it is conveyed. Habit, as far as it respects the mind, is to be referred to the principle of association. Trains of thinking, which by frequent repetition have become familiar, spontaneously offer themselves to the mind. When the mind is occupied about absent objects of sense, (which it is, perhaps, habitually in the great majority of mankind) its train of thought is merely a series of conceptions, or in common language, of imaginations. The association of ideas, though distinct from the power of imagination, is essentially subservient to all its exertions.

The principles of association, or the relations which connect our thoughts together, are, according to Mr. Hume, resemblance, contiguity in time and place, and cause and effect. But this enumeration is incomplete: in truth there are few possible relations among the objects of our knowledge, which may not serve to connect them together in the mind. They are often connected by means of relations among the words which denote them, such as alliteration. It is an important distinction respecting the principles of association, that the relations upon which some of them are founded, are perfectly obvious to the mind, while those which are the foundation of others, are discovered only in consequence of particular efforts of attention. Of the former kind are the relations of resemblance and vicinity: of the latter kind, are the relations of premises and consequences, and others concerned in investigation. The facility with which ideas are associated in the mind, is very different in different individuals, which lays the foundation of remarkable varieties in genius and character.

By means of the association of ideas a constant current of thought passes through the mind, while we are awake. But this train is so completely subject to physical laws, that we cannot by an effort of the mind call up any one thought. A power of calling up a particular thought is an absurdity, for it supposes that thought to be already in the mind. Before we attempt to recollect the particular circumstances of any event, that event in general must have been the object of our attention. In the act of recollecting we revolve in our minds the circumstances we remember, in order to recal other circumstances associated with these. The will, however, has a power over the train of our thoughts, indirectly: and this power is possessed in different degrees by different individuals. The mind can at pleasure single out any one of the thoughts which are in its present train, can detain it, and make it a particular object of attention; hereby stopping the succession, and, by bringing into view less obvious relations, diverting the thoughts into a new channel. But the principal power we possess over the train of our ideas, is founded on the influence which our habits of thinking have on the laws of association; an influence which is so great, that we may often form a pretty shrewd judgment concerning a man's prevailing turn of thought, from the transitions he makes in conversation or in writing. It is well known, too, that by means of habit a particular associating principle

principle may be strengthened to such a degree, as to give us a command of all the different ideas in our mind, which have a certain relation to each other, so that when any one of the class occurs we have almost a certainty that it will suggest the rest. A peculiarly strong association, perhaps more the effect of repeated exertion than of any thing peculiar in the natural constitution, is the foundation of facility, in the several species of wit, in rhyming, in poetical fancy, and in scientific invention.

Wit implies a power of calling up at pleasure the ideas which it combines; and the entertainment it affords the hearer, is founded in a considerable degree on his surprise at the command which the man of wit has acquired over a part of the constitution which is so little subject to the will. Hence extempore wit gives more pleasure than premeditated; and hence, the more an author is limited by his subject the more we are pleased with his wit. The pleasure we receive from *rhyme* seems also to arise, partly from our surprise at the command which the poet must have acquired over the train of his ideas, in order to be able to express himself with the appearance of ease under the restraint which rhymes impose. In the works of poetical fancy, where allusions are to be collected which will adorn and illustrate the principal subject, the allusion pleases by removing obscurity, or by presenting new and beautiful images to the mind; and the power of collecting such allusions is evidently to be referred to the principle of association. Where poetical fancy is possessed in an eminent degree, it pre-supposes an extensive observation of natural objects, and a mind susceptible of strong impressions from them. Invention in the arts and sciences, which brings to light new ideas, or new combinations of ideas, implies a peculiar command over certain classes of ideas, the result of acquired habits. This command is chiefly acquired, first, by a habit of arranging the knowledge already gained, in a manner most favourable to combination, or secondly, by means of certain general rules, taught by experience, which enable a man to direct the train of his thoughts into those channels, in which the idea he is in quest of may be most likely to occur to him. Even in those sciences in which it is generally supposed that every thing depends upon natural genius, invention is in a great degree the effect of cultivation and habit. The phenomena of dreaming may be, in some measure, explained on the principles above laid down. It seems probable, that in sleep, those operations are suspended which depend on volition; and that the will loses its influence over all the powers both of body and mind; that all the mental operations which are independent of the will continue during sleep; and that the phenomena of dreaming, are produced by these, diversified in their apparent effects, in consequence of the suspension of our voluntary powers.

The association of ideas has a tendency to warp our speculative opinions: first, by blending together things which are really distinct in their natures, so as to introduce perplexity and error into every process of reasoning in which they are involved. Thus the ideas of colour and extension, of space and time, of height and musical notes, though naturally distinct, are universally combined

in fact. Hence arises a difficulty in separating the proper objects of attention, from others with which they have been long associated. Secondly, by misleading us in those anticipations of the future from the past, which our constitution disposes us to form, and which are the great foundation of our conduct in life. The tendency to associate together events, which have been frequently present to the mind nearly at the same time, though on the whole very advantageous, may occasionally be a source of inconvenience; because, among events, vicinity of time does not necessarily indicate a constancy of conjunction. A disposition to confound together accidental and permanent connexions is one great source of popular superstition, respecting the influence of the planets, unlucky days, &c. Philosophy, accustoming us to trace established connexions, teaches us to despise those which are casual. Other accidental combinations are apt to lay hold of the most vigorous understandings, in the infancy of physical science. The most arbitrary and capricious institutions are, by the power of association, combined with our ideas of human nature, and considered as founded on the universal principles of the human constitution. It is only a mind inured to philosophical reflections, that can free itself from the slavery of local and arbitrary habits. Thirdly, by connecting in the mind erroneous opinions, with truths which irresistibly command our assent, and which we feel to be of importance to human happiness. Whatever tenets or ceremonies we may have been taught to connect with our religious creed command our reverence, by being associated with truths which we deem essential to our well-being. Whence the necessity of examining with care the opinions imbibed from education. Notwithstanding the various false opinions which are current in the world, there are some truths which are inseparable from the human understanding, and by means of which the errors of education are enabled to take hold of our belief. Amidst the infinite variety of forms which our versatile nature assumes, there are certain indelible features common to them all. In policy, there are some common and original principles, in which all men agree; and the same is true in religion. To ascertain what these are, is the business of philosophy. The history of superstition should direct our attention to those sacred and indelible characters on the human mind, which all the perversions of reason have been unable to obliterate. To the philosopher it belongs to perceive, under all these various disguises, the workings of the same common nature; and in the superstitions of Egypt, no less than in the lofty visions of Plato, to recognise the existence of those moral ties, which unite the heart of man to the author of his being.

The influence of association on our judgments concerning beauty and deformity, are still more remarkable than on our speculative conclusions; but we ought not from this to infer, that association alone is sufficient to account for our notions of taste, and that there is no foundation for this notion in the principles of the human constitution. Association presupposes, in every instance, the existence of those notions and feelings which it is
its

its province to combine. Taste separates the genuine principles of beauty, from superfluous or offensive concomitants; but there is a limit beyond which these operations cannot be carried. After a period of great refinement of taste, men begin to gratify their love of variety, by adding superfluous circumstances to the finished models exhibited by their predecessors, or by making other trifling alterations. These soon acquire a borrowed beauty, from the connexion in which they are seen, and from the influence of fashion. The same cause, which at first produced them, continues perpetually to increase their number; and this taste returns to barbarism by almost the same steps which conducted it to perfection. Language affords numberless instances to exemplify these remarks. The circumstances which please in objects of taste, are of two kinds: those which are fitted to please by nature, or by associations which all mankind are led to form by their common condition; and those which please in consequence of associations arising from local and accidental circumstances.

The association of ideas operates powerfully upon our active principles and moral judgments. Whatever conduces to the gratification of any natural appetite, is itself desired on account of the end to which it is subservient, and comes to be regarded as in itself valuable. Hence the love of wealth as an ultimate object. Splendid virtues may, by association, attract esteem towards the imperfections with which they are united. This theory, which explains the origin of our secondary desires, has been thought sufficient to account for all our active principles, particularly by Dr. Hartley. But there must be some limit, beyond which this theory cannot be carried: for the explanation which it gives of the formation of new principles of action, proceeds upon the supposition that there are other principles previously existing in the mind. The great question is, when we are arrived at this limit, or at the simple and original laws of our constitution. Casual associations are frequently a source of misconduct and inconvenience; but that the general principle increases, on the whole, our sum of enjoyment, appears indisputable. That the influence of early associations might be employed, in the most effectual manner, to aid our moral principles, appears evidently from the effects which we daily see it producing, in reconciling men to a course of action which their reason condemns. The happiness of human life might, doubtless, be increased, and its pains diminished, if the agreeable ideas and feelings, which children are so apt to connect with events and situations which depend on the increase of fortune, were firmly associated in their apprehensions, with the duties of their stations, with the pursuits of science, and with those beauties of nature, which are open to all.

Chap. VI. *Of Memory.*—Memory implies a capacity of retaining knowledge, and of recalling it when we have occasion to apply it to use. One of the most obvious questions on this subject is, what are the circumstances that determine the memory to retain some things in preference to others. The permanency of an impression appears to be in proportion to the degree of attention

attention which we originally give to it. Hence objects are easily remembered which affect any of the passions, which, while they continue, present a steady and exclusive object to the attention. The association of ideas is not sufficient to account for memory; for this power, which connects our thoughts, and presents them to the mind in a certain order, presupposes the existence of those thoughts in the mind; that is, presupposes a faculty of retaining the knowledge we acquire. But without the associating principle, the power of retaining and recognizing our thoughts would be of little use. Metaphorical language is used concerning memory, but this affords no explanation of the phenomena.

The qualities of a good memory are, to be susceptible, to be retentive, and to be ready. These are rarely united. The most effectual way of fixing the particulars of our knowledge permanently in the memory is, to refer them to general principles. A philosopher who has been accustomed to arrange his ideas systematically, however slow he may be in recollecting them, knows always where he is to search for them, so as to bring them all to bear on their proper object. But it may be doubted, whether such habits are equally favourable to that lively, varied, and unstudied conversation, which forms the principal charm of promiscuous society. The casual memory, which relies chiefly on obvious and familiar relations, has commonly, in this respect, the advantage of the philosophical. It is the tendency of philosophical pursuits, and of literary habits in general, to exercise the thoughts about words, and hereby increase the susceptibility of memory with respect to them.

The improvement which memory acquires by exercise is one instance of a general law. Memory may be greatly aided by expedients; particularly by methods of arrangement. In order to retain our knowledge distinctly, it is necessary that we should frequently recal it to our recollection; the difficulty of which is diminished in proportion to the accuracy with which our ideas are systematized. The practice of committing to writing our acquired knowledge is unfavourable to memory, by superseding, in some degree, the necessity of its exertions; but the advantage attending it in other respects greatly overbalances this inconvenience. It is only by the constant practice of writing, that the result of our experience, and the progress of our ideas, can be accurately recorded. What improvements in science might be made, would philosophers treasure up every plausible hint that occurs! Writing is the only effectual method of fixing permanently that knowledge, which involves long processes of reasoning. Such reasoning, as we have occasion frequently to apply, either in the business of life, or in the course of our studies, it is of importance to commit to writing in our own language and method. Various contrivances for artificial memory have been proposed, by means of which, things difficult to be remembered are connected with things easy to be remembered. The topical memory of the ancients connected the things to be remembered with visible objects. Grey's *Memoria Technica* comprises a great deal of historical, chronological, and geographical knowledge in a

set of technical verses. An objection lies against all such artificial helps to memory—that they accustom the mind to associate ideas by accidental and arbitrary connexions, and are therefore of little use in the pursuit of truth. In order to derive advantage from the acquisitions of memory, it is of importance to make a proper selection among the objects of our knowledge. The common opinion, that genius is seldom united with a tenacious memory, is without foundation. A man of genius may appear deficient in memory, from a want of attention to trivial occurrences. His whole stock of ideas is probably not inferior to that of other men; but he is inattentive to insulated facts, and his mind is too much occupied in original speculations and conceptions, to gain a ready recollection of acquired knowledge.

Chap. VII. *Of Imagination.*—Imagination is not confined to the materials which conception furnishes, but may be equally employed about all the different subjects of our knowledge. It is a complex power, including conception, or simple apprehension, abstraction and judgment, or taste. It must appear under different forms in different individuals. The variety of materials, out of which the combinations of the poet or the painter are formed, will depend much on the tendency of external situations to store the mind with a multiplicity of conceptions; and the beauty of these combinations will depend entirely on the success with which the power of taste has been cultivated. Imagination is not then the gift of nature, but the result of acquired habits, aided by favourable circumstances. An uncommon degree of imagination produces poetical genius. Imagination is necessary to the reader as well as the author. The impressions produced upon different persons by poetical description will be different, according to the degree of perfection with which the pictures by which they are produced are imagined by the reader. In poetry the effect is inconsiderable, unless upon a mind amply furnished, by its previous habits, with the means of interpreting the language which the poet employs; and able, by its own imagination, to co-operate with the efforts of his art. Even the complex names of sensible objects do not convey precisely the same meaning to different individuals. The primary object of poetry is to please, and its pleasure arises from the agreeable feelings which it excites by awakening the imagination. It is the perfection of philosophical language to exclude every expression which has a tendency to divert the attention by exciting the imagination, or to bias the judgment by casual association: on the contrary, the more particular, and the more appropriate the language of poetry is, the greater charm will it possess. A cultivated taste, combined with a creative imagination, constitutes genius in the fine arts. In the infancy of the arts, an union of these powers in the same mind is necessary for the production of every work of genius; but, when the arts have made considerable progress, such ample materials are presented to a judicious selection, that, with a high standard of excellence continually present to the thoughts, industry, assisted by a moderate degree of imagination,

imagination, may produce performances more excellent than the most original efforts of untutored genius.

Imagination has a powerful influence on human character and happiness. What is commonly called sensibility depends in a great measure, on the power of imagination. As sensibility rouses the imagination, so the warmth of imagination increases and prolongs sensibility. The imagination, by finishing the picture of misery or happiness presented by the senses, increases our sympathy both with the joys and sorrows of others. It may be questioned, whether the apparent coldness and selfishness of mankind may not be traced, in a great measure, to a want of attention and of imagination, arising probably from some fault in early education. The impressions of imagination may, in long retirement, become so strong as to obtain almost an entire dominion over the mind. A man under the influence of a warm imagination, who is obliged to mingle occasionally in the scenes of real business, is perpetually in danger of being misled by his own enthusiasm. By an excessive indulgence in the pleasures of imagination, the taste may acquire a fastidious refinement, unsuitable to the present situation of human nature. Experience diminishes the influence of passive impressions, but strengthens our active principles. Hence the habits of virtue are not to be formed in retirement, but by mingling in the scenes of active life, where, as sensibility declines, habits of beneficence may improve. The sensibility which terminates in imagination is but a refined and selfish luxury. Nothing can effectually advance our moral improvement, but an attention to the active duties which belong to our station.

The faculty of imagination is the great spring of human activity, and the principal source of human improvement. By presenting to the mind scenes and characters more perfect than those which we are acquainted with, it urges the selfish to improve their own condition, and the patriot and philosopher to advance the virtue and happiness of the human race. It produces enthusiasm, a fruitful source of error and disappointment, and also of heroic actions and exalted characters. Poetry, at the same time that it elevates the mind, is subservient to the improvement and happiness of mankind, by the tendency which it has to accelerate the progress of society. The prophetic dreams of imagination are almost always favourable to happiness, by leading us to overvalue the chances of possible good, and to undervalue the risks of possible evil.

The great length, to which we have found it necessary to extend the preceding analysis, renders it impracticable for us to examine distinctly the merits of the several parts of this work. Our philosophical readers will easily perceive, that Mr. S. is a disciple of Dr. Reid; and we are surprised to find, that he carries his respect for his master so high, as to speak of his *authority*, and to place it much higher than that of Dr. Hartley. We know of no authority in philosophy but that of reason, and are of opinion, that the motto of every consistent philosopher will be,

Nullius addictus jurare in verba magistri.

We must however do our author the justice to observe, that he discovers no marks of implicit submission to the *ipfi dixit* of his master. He thinks for himself; and thinks clearly, methodically, and with much originality. His reader may not see reason to adopt all his opinions; he may question, for example, the conclusiveness of his reasoning to prove that conception, in the sense in which he uses the term, always implies belief; or the propriety of his explanation of the cause of the pleasure arising from wit, and rhyme; and of the phenomena of dreaming, and other particulars. But we think few persons will peruse this work without allowing the author great merit as an *experimental metaphysician*, and acknowledge that he has done much to illustrate, and something to extend, our acquaintance with facts respecting the human mind. We add, that the language, at the same time that it is sufficiently pure and accurate, is free from those ill-placed ornaments with which scientific works are often encumbered by less judicious writers: and this we esteem no inconsiderable excellence; for we are entirely of our author's opinion, that 'it is the perfection of philosophical language, to exclude every expression which has a tendency to divert the attention by exciting the imagination.' The work is remarkably free from Scotticisms, unless we are to reckon as such the inelegant expression, which frequently occurs, *in so far as*, and the use of the word *formerly*, as referring to something which has been mentioned just before. But these are trifles, scarcely worth notice in a work of such superior merit.

The political digression, at the end of the chapter on the use and abuse of general principles, will be read with particular pleasure by all those who wish to see a plan of reformation formed upon rational principles, and executed with judgment. o. s.

MEDICINE, SURGERY, MIDWIFERY.

ART. V. *Observations on the Nature and Method of Cure of the Phthisis Pulmonalis; or Consumption of the Lungs; from Materials left by the late William White, M. D. F. A. S. and now published by A. Hunter, M. D. F. R. S. L. & R. S. E.* 8vo. 159 pages. Price 3s. 6d. sewed. York, Wilson. London, Robinson. 1792.

THIS writer begins by making some observations on the method of treating hæmoptysis, or spitting of blood.—Blood [he supposes] may be extravasated into the cavity of the lungs, either from a peculiar weakness of the blood-vessels, their too great distension, or from a fault of that fluid itself, when its crasis, or texture, is in a certain degree destroyed.' Hence he is induced to believe, that there are different species of this disease, which, in many respects, require a different method of cure. He here particularly notices four, the *hæmoptysis accidentalis*, a *diapedesis periodica*, and *traumatica*. In the cure of the first species, the Dr. seems an advocate for the use of the lancet, and the plentiful exhibition of neutral salts and other antiphlogistic medicines.

In the treatment of the second kind he advises the use of mineral acids, the bark, and cooling astringent sedative medicines. This is nothing more than the practice which has commonly been pursued, and which we are fearful has often done much mischief.

Our author next considers very particularly the nature of pulmonary consumption, examining its remote and proximate causes; after which he gives a general detail of the symptoms of the disease. In this part of the work the author remarks that 'some consumptions are merely the effects of an inflammation or increased action of the vessels of the lungs, without any breach of the solids in the part.' That 'others are, from the first outset, the consequence of ulcers.' 'That the first generally terminate in the latter;' and that 'the last are usually the consequence of an hæmoptoe.'

P. 40. 'Hence, the symptoms of an incipient consumption, shew some degree of inflammation to have attacked some particular part of the lungs; which, if not happily taken off, must end either in suppuration, gangrene, or schirrus. Of these, that by suppuration is unfortunate, as the formation of matter in the lungs forms the ulcerous consumption: that by gangrene must quickly end in death. When a schirrous hardness is the consequence of such an inflammation, it is more or less dangerous, according to the space it possesses. For it must be observed, that all that part of the lungs, taken up with a schirrus, ceases to be of further use to the œconomy. When the indurations are small, or few in number, life may be supported for many years, as we see from dissections.'

The hectic fever which attends this disease is noticed in this part of our author's pamphlet. The true hectic fever, in his opinion, 'is a putrid disease, an inseparable attendant upon suppuration or collection of matter in any part of the body, provided that a certain quantity of the septic matter be absorbed, and mixed with the general mass of blood.'—He however afterwards observes, 'that the fever attending every consumption, is not properly the hectic or putrid;' he therefore points out the particular symptoms which indicate the presence both of the inflammatory and the putrid diathesis. From this he is led to the examination of the nature of inflammatory exudation, and other species of matter, on which he makes some sensible remarks.

It has been a question much agitated among physicians, whether pulmonary consumption be an infectious disease or not; some having contended for the affirmative, and others having as strenuously denied it. The disease has been defined to be 'a purulent state of the lungs;' which this writer thinks has led to some degree of ambiguity with respect to the present question, 'as it was not till very lately known [he remarks] that a purulent discharge could exist without a breach of the solids in an animal body;' therefore, continues he, 'if the purulent matter in the lungs be merely inflammatory exudation, there is of course no admixture of putrid matter with it, no solution of continuity, no ulceration in the lungs.'—In this state he believes the disease not to be contagious.—But [he adds] when there are ulcers in

the lungs and the matter of course contaminated with putrid particles, the disease must certainly be contagious; and the effluvia, when taken into the body of a sound person, will act as a septic ferment.—This opinion of our author's, however, is by no means satisfactory, nor will it determine this controverted question. The Dr. next remarks, that general practice has made no distinction of different varieties of this disease, which he thinks absolutely necessary to be done. 'It is through neglect of making proper distinctions [says he] of the different kinds of consumptions, and the different causes from which the disease may arise, that the medical treatment of it is generally one unwearied routine; and that, for the most part, detrimental.' In short, this author is convinced, from observation and experiments made upon the different kinds of matter spit up by consumptive patients, that 'there are really two species of this disease very different from each other in their causes, symptoms, and cure. The one from *inflammation* alone; the other from *ulcers*.'—Before the author enters upon the method of cure which he thinks ought to be pursued in what he denominates the inflammatory consumption; he offers some observations on another species of this disease, which he supposes to originate from a preternatural irritability of the arterial system.'

P. 103. 'I hope for excuse in offering my conjectures upon this subject, and for enumerating another species of the disease. But certain I am, that I have several times met with cases of a consumption without any symptoms of local inflammation or solution of continuity in the lungs, in which the patient gradually wore away with a troublesome cough, attended with little expectoration, except now and then of common mucus; with listlessness and inactivity; sense of oppression or stoppage in the breast, greatly increased by unusual motion; which frequently also causes a transitory palpitation of the heart, so that the patient, perhaps before of an uncommon lively disposition, begins to grow sedentary and averse to motion. There is always a feverish quickness in the pulse, which in the evening, during the exacerbation of the fever, is seldom under 100, often above; the urine, made in the fore part of the day, is little altered, at other times it generally lets fall a slight sediment; the body is generally costive; the skin feels remarkably dry, and the patient seldom or never sweats; the tongue is rather whitish; the breathing difficult, yet the expired air smells perfectly sweet. These symptoms will continue for many months, without any remarkable thirst or loss of appetite, and the patient becomes emaciated to an alarming degree.'

The remedies which Dr. H. advises in this case are, the Peruvian bark, mineral acids, and blisters, with a low vegetable diet; and the drinking of cold water.—For the cure of the inflammatory consumption, he recommends, that the tension of the arterial system be diminished by the use of the lancet; that the topical inflammation be removed by the application of blisters; and that the stricture upon the surface of the body be relaxed by neutral salts, by emetics in small doses, and by warm diluting drinks.

drinks. The ulcerous consumption our author considers as a compound disease: 'a combination of general putrid fever, and an ulcerated state of the lungs.' The cure of the putrid hectic fever he therefore attempts, first, by counteracting the sedative power of the putrefactive acrimony; by the cortex, mineral acids, and the action of cold: secondly, by correcting or sweetening it by antiseptic remedies; as the Peruvian bark, acescents, fresh vegetables in general, and fixed air. The ulcer in the lungs is to be removed, according to him, first, by such medicines as take away the determination of the fluids to the lungs, and direct them to the surface of the body: and secondly, by such as evacuate the putrid matter from the lungs and correct it. The remedies recommended for these purposes are, neutral salts, emetic tartar, ipecacuanha, with opium, fixed air, &c.

Upon the whole, it will appear evident from the analysis we have given, that, however the author may differ from other writers respecting the nature of pulmonary consumption, the method of cure which he recommends is nearly the same.

ART. VI. *A View of the Diseases of the Army in Great Britain, America, the West Indies, and on board of King's Ships and Transports, from the beginning of the late War to the present Time; together with monthly and annual Returns of the Sick, and some Account of the Method in which they were treated in the twenty-ninth Regiment, and the third Battalion of the sixtieth Regiment.* By Thomas Dickson Reide, Surgeon to the first Battalion of the first (or royal) Regiment of Foot. 8vo. 396 pages. Price 6s. in boards. Johnson. 1792.

In the army, as well as in the navy, considerable opportunities are afforded to the attentive practitioner for the improvement of his profession; yet not many, till within these few years, have availed themselves of these advantages. Lately, however, much has been written both upon the diseases which occur in camps and in fleets, and also concerning disorders incident to tropical situations. A difference of opinion, however, still in some degree prevails respecting their medical treatment, which this writer seems to think depends upon a want of attention to clinical practice, and to the keeping of proper registers of diseases.—He therefore offers to the public these registers, which we are informed were made during near seventeen years practice and observation in the twenty-ninth regiment, and in the third battalion of the sixtieth regiment, in North America, the West Indies, and Great Britain.—The work is divided into two parts. In the first part the author gives a view of the diseases of the army in America. He begins with an account of the diseases and of the movements of the twenty ninth regiment, from February 1776, to December 1787. After this he comes to the consideration of febrile diseases; but which, from the nature of their arrangement, we cannot here notice in any particular manner. This part of the work is concluded by monthly returns of the sick, and annual tables of the deaths in the above regiment.

The second part of the volume before us opens with a journal of the diseases and movements of the third battalion of the sixtieth regiment, from May 1788, to September 1791.—Mr. R., after this, treats of the remittent fever, which he considers ‘the most prevalent disease mankind is subject to, in all climates and situations in life.’ The opinion which has lately been advanced, ‘that fevers are not contagious in warm climates,’ this writer thinks highly dangerous. He contends, that ‘the dreadful sickness and mortality experienced last war in the West Indies among the troops, were owing to this fatal idea, and the antiphlogistic system of treatment being carried to a great length.’ After showing the absurdity of supposing fevers not contagious in warm climates, the author proceeds also to make the observation, that, ‘the diversifying of fevers has been productive of great mortality in every age and climate;’ and that, ‘in fact, there exists but one fever, and that is prevalent in every quarter of the globe.’

This he endeavours to support by quotations from the writings of various authors, and from his own experience.

P. 219. ‘From the foregoing extracts, the universality of one *genus* of fever is evident, and in my humble opinion incontrovertible: therefore I shall not say more on the subject, but proceed to make a few remarks on some symptoms of the disease, as they occur in warm climates.

‘The universal yellowness is not so dangerous a symptom as has been represented; neither does it constitute a distinct species of fever, as many eminent physicians have supposed.

‘In my own opinion it may proceed from withholding the bark in the beginning of the disease; and the *black vomit*, as it is called, which attends bad cases, is undoubtedly brought on by powerful evacuations, particularly antimonials, and especially James’s powder, which is too often given without due attention to its effects, which are uncertain. It has even been known to remain in the stomach and bowels for some days, and afterwards to operate with a degree of violence destructive to the patient. No wonder then that a constant retching, vomiting, and purging of black matter, and even blood, is frequently seen in the West Indies; and that it should be “determinedly fatal,” as Dr. Blane in his *Diseases of Seamen*, is pleased to express it. “The yellow fever is one of the most fatal diseases to which the human body is subject, and in which human art is the most unavailing.”

‘The *yellow fever* I did not find, during three years practice, so fatal as Dr. Blane represents it to be. From the returns of the 3d battalion of the 60th regiment, annexed to this part, it appears that the number of fevers under my care, during that period, amounted to eight hundred and twenty-six; the deaths to nine, or one in ninety-one. The *yellow fever* undoubtedly held the same proportion in that number which usually occurs to other practitioners; but, not being deemed so terrible, was not distinguished from the general class. All varieties of fever were treated nearly by one general plan; and no greater difficulty was found in the treatment of the *yellow fever* than in that of other fevers, where that ACCIDENTAL SYMPTOM did not occur.

And

And what puts the erroneouſneſs of the aſſertion of the inevitable fatality of the yellow fever beyond a doubt, is, THAT NOT ONE OF THE DEATHS above mentioned in the 60th regiment HAP-PENED IN THOSE FEVERS WHICH WERE ATTENDED WITH THAT ACCIDENTAL SYMPTOM.'

The greater degree of debility which attends remittents in the Weſt Indies than in thoſe of Great Britain or America, the author ſuppoſes to be the effect of the great heat, and the want of cool air, and not, as ſome have imagined, to depend upon a difference in the nature of the fever from that which prevails in other climates. In our author's treatment of the remittent fever, he ſeems to have depended much leſs upon antimonial remedies than other practitioners; but to have conſided more in the uſe of large doſes of bark and wine, adminiſtered early in the diſeaſe. He thinks James's powder (as well as other antimonial preparations) has been productive of much miſchief.—Bleeding in this diſeaſe the author alſo believes to be equally deſtructive with antimonial medicines. In this part of the work our author like- wiſe takes notice of the catarrhal fever, the dysentery, cholera morbus, &c. At the end are added monthly returns of the third battalion of the ſixtieth regiment, from the firſt of June, 1788, to the 31ſt of Auguſt, 1791; and alſo the formulæ which were in uſe in the different hoſpitals.

ART. VII. *The Chirurgical Works of Benjamin Gooch, Surgeon: A new Edition, with his laſt Correſſions and Additions. In three Volumes. 8vo. 1188 Pages, and 21 Plates. Price 18s. in Boards. Johnſon. 1792.*

THE late Mr. Gooch was an uſeful writer, and a good practical ſurgeon; and in our opinion, this new edition of his works may be juſtly ranked among the beſt of our Engliſh writers on ſurgery. If theſe volumes were, however, merely a republication of the caſes and obſervations which were edited during the life-time of the author, we ſhould think it ſuperfluous to give any farther account of them: but on comparing this edition with the former, we obſerve ſuch copious and important additions, that it appears proper to lay them before our readers.

The firſt volume of the work before us contains a practical treatiſe on wounds, with incidental obſervations on many other ſubjects that fall within the province of ſurgery. The author has diſplayed a great extent of information upon this important part of his profeſſion; his remarks are every where illuſtrated by appoſite caſes; and he has the uſeful talent of delivering his directions for the mode of treatment with a clearneſs and preciſion, that muſt preclude miſapprehenſion. The additions in this volume are principally contained in the notes; where ſeveral new and intereſting caſes are recorded, and the references to the beſt chirurgical writers are conſiderably augmented.

The ſecond volume, conſiſting of 'caſes and practical remarks in ſurgery,' was the firſt volume in the order of time, which Mr. G. publiſhed; and it had paſſed through two editions before the death of the author. Among other additions in the notes and obſervations

observations, we observe the following new cases:—‘Of a spina bifida, and hydrocephalus internus, attended with some uncommon circumstances. 2. A case in which two stones were lodged in a scirrhus bladder. 3. Of a peculiar kind of hernia. 4. Of a cancer of the scrotum. 5. Of a puncture quite through the globe of the eye, attended with most dreadful consequences, requiring the extirpation of the whole eye. 6. A dislocation at the angle of an extraordinary nature. 7. A sphacelus of a singular nature and appearance. 8. A tumour of the steatomatous kind, attended with singular circumstances, &c. 9. Experiments and remarks on the bones.’

The third volume contains by far the greatest quantity of additional matter: but as it would be impossible to give a distinct view of every new fact and observation with which the author hath enriched this volume, we shall only present our readers with some account of the entire articles that have been added.

1. Remarks and considerations concerning amputation above the knee.’ Mr. G. has given a very full description, in this article, of his method of amputating above the knee, by the single circular incision; and has also added, his mode of treating the wound, by which he prevented the inconvenience and deformity of a conical stump. These remarks were written, before the present improved mode of conducting the after-treatment of such wounds was made public; and if Mr. G. had lived to see the advantage of Mr. Alanson’s method of treating his patients, it is more than probable that this paper would have appeared in a different form. We would, however, beg leave to suggest, that, if the mode of operating by the single incision, as it is recommended by Mr. G., will leave ‘the end of the bone concealed full two inches in the muscles,’ it might be proper to try, whether this more expeditious method of dividing the soft parts would not be attended with every advantage, which can be obtained by the more complicated operation proposed by Mr. Alanson.

2. ‘Concerning aneurysms in the thigh.’ This article contains some miscellaneous observations on the aneurysm, together with an account of the following experiments made on brutes. The first was tying and dividing the femoral artery of a full-grown spaniel. ‘We performed this operation with very little trouble.—We intentionally included in the ligatures, with the trunk of the artery, a little above the middle of the thigh, the vein and nerve accompanying it, at the distance of about two inches. After the operation the dog showed no signs of great pain, had no spasmodic motions in the limb, but made no use of it, nor could we feel any pulsation.’ This operation was performed Jan. 19, 1775. On the 20th, ‘there was a good degree of warmth diffused throughout the limb. 22. He began to move the limb. 25. The upper ligature came off; no hæmorrhage ensued. 28. The other ligature came off without any appearance of blood. 31. The dog used the limb, attended with very little lameness:—we kept the dog alive till March the 25th, attentively examining the limb from time to time, without finding any visible defect, shrinking, or insensibility of it, and thinking it not likely that any thing more remarkable should appear while he lived, we had him killed for farther

ther inquiry.—We did not find the artery divided into two branches; but a ramification evidently appeared much enlarged, by what we observed in the other limb, which departed from the trunk at an acute angle, just above where we had passed the upper ligature in the operation, which was a fortunate circumstance; and the space between the ligatures then made was filled up with a carious substance impervious.' The second experiment was made on the carotid artery of a horse. 'After having laid the carotid artery bare about the space of four inches, just above the breast, I continued the incision near six inches up the neck; putting a ligature round the lower part of the vessel, and another three inches higher, cutting out the intermediate part of it between the ligatures; and then I observed a very strong pulsation against the lower ligature. When I had gently pressed the blood downwards, and emptied that part of the vessel a little way, I put on another ligature, tying it no straiter than just to bring the sides of the canal into contact.—When the horse rose, who had been confined during the operation, I attentively applied my fingers to the jugular vein, making as strong pressure as is made by the ligature in bleeding there, but found no blood in it; nor could I, by a strong ligature round the neck, raise the vein at all. The day after I made trial again, and found no reason to believe that any blood passed through the vein, nor yet the next day; but the day after that, being the fourth, the vein filled upon making the ligature in the usual manner, though but very slowly.—Two days after, by the same means, it rose and filled with blood much quicker; and then, in a few days, as soon as the vein on the other side of the neck, continuing to do so as long as the horse lived, whom I killed some weeks after the wound was perfectly healed; and, upon strict investigation, I could then discover nothing farther worthy notice.'

3. History of a case, wherein a seton between the ribs, in a pulmonic disorder, &c. proved of singular service.

4. A case, showing the good effects of opposite caustics.

5. Of an hydrocele of the tunica vaginalis of the spermatic cord.

The history of this case does not present us with any new or uncommon appearance; but we think, the mode of treatment by which it was cured may deserve the notice of our readers. 'As it was a recent case,—we agreed to try the effect of an application of crude sal ammon. dissolved in vinegar, with brisk mercurial purges, prepared with jalap, calom. &c. to be given at due intervals. Compresses were wetted in the solution, and applied warm, renewing them as they grew dry; properly suspending the parts. By this method the tumour was soon visibly diminished,—and the cure was perfected in about six weeks.'—P. 206.

At the latter part of this volume, there are some letters which passed between Mr. Lynn of Woodbridge, Mr. Edgar, and Mr. G.; in which, among other articles, there are some curious remarks relating to the extra-uterine fœtus, and to diseases of the female ovary.

The writings of Mr. G. incontestibly demonstrate, that he was endowed with a large portion of those qualifications, which constitute an able surgeon. He possessed a sound and vigorous understanding;

standing; a considerable share of mechanical skill; and much of that firmness of mind, which is so necessary to form a cool, intrepid, and successful operator. In the observations and reflections of this respectable surgeon, we can frequently trace strong good sense, united with accuracy of discernment, and a considerable acquaintance with the best chirurgical writers; and on every proper occasion, he discovers an ardent thirst of knowledge; an unremitting attention to the improvement of his profession; unaffected humanity to the afflicted; and a candour and liberality towards his professional brethren, which reflect honour on his memory. We hope, therefore, that the example, as well as the writings of Mr. G. will prove beneficial to mankind, by checking the progress of certain notions, which have been propagated with too much success, of the inutility or disadvantage of labour and study, to men of talents and genius. While the pride of some, and the laziness or temerity of others, induce them to vindicate and patronise such absurd opinions; the useful labours of this late valuable member of society must invincibly prove, that the enlightened and successful practitioner is principally formed by diligent inquiry, and patient observation.

ART. VIII. *Essays on the Practice of Midwifery, in natural and difficult Labours.* By William Osborn, M. D. 8vo. 475 pages, 1 Plate. Price 7s. 6d. in boards. Cadell. 1792.

In the essays before us, (which are elegantly printed on fine wove paper) Dr. O. first attempts to demonstrate 'the inevitable and physical necessity of the tediousness, the difficulty, and the dangers of human parturition,' as dependant on the peculiar form and position of the body; and to obviate some objections which have been drawn from analogy, respecting parturition in other animals. He then describes natural labour, and points out the means employed by nature, to prevent the inconveniencies arising from the peculiar structure of the human frame; and shows the deviations which constitute laborious or difficult labours. He after this considers laborious or difficult labours under the different degrees or varieties in which they are commonly found. And lastly, he takes a view of that degree of difficulty which requires and admits of such instrumental assistance as both relieves the mother and saves the child. His principal object in the examination of this part of the subject seems to be, the making of a comparative estimate of the merit of the forceps and the vectis. Dr. O. also gives the reasons which induced him to enter upon the discussion of the comparative advantages resulting from these instruments. In the first essay, the author, after pointing out the fallacy of the opinion which supposes midwifery useless and unnecessary, observes, p. 5.

* If midwifery professed to superintend only the act of parturition, to co-operate with nature, and to assist her when necessary, it is evident that the art would be extremely beneficial to mankind; but midwifery, in its most extensive meaning, comprehends the medical direction and treatment of women, from the beginning of the pregnant, to the conclusion of the puerperal state,

gate, as well as the superintendence of the act of child-bearing. If we therefore take into consideration, the variety of painful, dangerous, and complicated situations and diseases in which it affords relief; and if we estimate, as we ought, the high and peculiar importance of the subjects of this art, from their acknowledged consequence to the happiness of mankind, and even to the existence of the world, we may surely venture to assert, that midwifery ought to be considered, not as a subordinate, but as one of the most important parts of the practice of physic.

Having in the first essay brought forward some arguments to prove 'that the extraordinary difficulty and tediousness of human parturition are inevitable, even under the most favourable concurrence of circumstances,' the author in the second proceeds to the consideration of natural labour. After the common directions in these cases, Dr. O. comes to the extraction of the placenta; upon which he judiciously observes, p. 38. that 'it ought to be laid down as an axiom in the practice of midwifery, that no parturient patient is to be quitted by the attending practitioner, till the placenta is expelled by nature, or extracted by art.'

'That under no circumstances whatever, ought the placenta to be permitted to remain in the uterus for any considerable length of time after the birth of the child; or, in other words, that more dangerous consequences may result from such retention, than can possibly happen from its timely and cautious extraction.'

'That the natural expulsion of the placenta, is both easier and safer than the artificial extraction, however skilfully performed.'

'That every endeavour ought therefore to be exerted to facilitate the natural expulsion, or to prevent the preternatural retention, or the necessity of recurring to art for the actual delivery of the placenta; which concluding part of the process of labour is, however, essentially necessary to establish the present safety and future security of the patient.'

Laborious or difficult labours are treated of in the third essay. The division of labours having been remarked upon, and proper directions given for the conduct of the practitioner, the author goes on to the management of those cases where fever, hemorrhage, or convulsion attends during parturition; in all of which he is of opinion that immediate delivery is essentially necessary, but particularly so in the two last. In these cases he urges it with great earnestness, 'that recourse be had to artificial delivery, immediately upon the first attack, and long before danger is apparently incurred; for, if we wait till symptoms of danger arise, the event will prove that, in general, we shall have already waited too long.'

In the fourth essay, we come to the consideration of 'laborious or difficult labours requiring instrumental delivery.' In this part of his work, Dr. O. goes into a pretty extensive inquiry respecting the relative merits of the two instruments which have been chiefly in use in those cases, and, after deliberately weighing the different advantages which each of them possesses, he, in our opinion with great propriety, makes a conclusion in favour of the forceps. Our author first remarks, 'that we are always in this case

case bound to suppose, that the child is unquestionably living; and that, we are of course, to use such instruments as are certainly not only compatible with the life of the child, or which, by their action, do not necessarily endanger its life, but which are perfectly competent to the relief of the mother in every difficulty; and yet, if properly applied, are incapable of doing the smallest possible injury to the child.'

Having taken notice of the objects which nature has in view to attain 'by the particular complex form of the female pelvis, and its pressure on the child's head in the passage through it,' the author proceeds to the examination of the means necessary to be employed by art; in the construction of which (he thinks) 'we ought never to lose sight of the way in which nature accomplishes her work, or the manner in which she, by the compression of the bones of the pelvis, does universally and infallibly alter the shape, lessen the volume, change the position, direct the progress, and ultimately facilitate the exit of the child's head through the os externum; for certainly [says he] that instrument which best preserves this analogy to nature in these different effects, must be entitled to a decided preference; must be both best and safest.' On this principle, and laying this analogy down as a datum or axiom in practical midwifery, our author first describes and recommends the forceps, and then compares it with the vectis. A general description of the properties of the lever, and of the manner of its application, so far as it relates to inanimate matter, and to the living body, is also introduced in this part of our author's essay, and ought to be particularly attended to by every practitioner who undertakes the management of instrumental delivery. A short description of the forceps used by the author, and of the rules necessary for its proper application, is likewise given. From this the author goes on to observe, that it 'seems extremely probable, that the vectis, or simple lever, was employed in laborious or difficult labours before the more complicated lever or forceps was had recourse to in such cases.' And he thinks it also probable, 'that the simple lever was discarded, and the forceps substituted in its stead, either because it could not be used with efficacy in very difficult cases, without great injury to the woman, by making some one of the bones of the pelvis the fulcrum upon which the lever rested and acted; or, because it was in such cases found utterly inadequate to the delivery, by any means whatever.' For, 'it is impossible [continues he] to believe that any man of common sense would discard the simpler, the easier, the safer, and the more effectual instrument, for one not so simple, so easy, so safe, or so efficacious. If then the vectis was first used in midwifery, and the forceps afterwards, the fact itself is a complete confirmation of the inability of the vectis, and superiority of the forceps.'

p. 118. 'The forceps, which I have described and recommended in the preceding section of this essay, as so admirably adapted to the nature of the difficulty which we are to encounter and overcome, and which so exactly, in its form and effect, preserves that analogy to nature in parturition, was no sooner known

known

known and promulgated in this country, than it was universally adopted over the greatest part of Europe, particularly in France, Germany, and Flanders; insomuch that Boehmer, a celebrated German professor, wrote a treatise entitled, "*De Præstantia Forcipis Anglicanæ*." In Holland, however, another instrument was about the same time in great estimation and repute, the knowledge of which was confined to a few persons, and being used secretly, afforded them both great celebrity and profit. This instrument is now known to be the *vectis*, and has lately been imported from Holland, and introduced into practice and reputation in this metropolis. Although I professedly wave all historical inquiry concerning the invention or early use either of the forceps or *vectis*, yet, as I mean to examine the comparative merit of both instruments, it will be necessary, in this discussion, to state somewhat at large, and progressively, the arguments and opinions which have been published in its favour, either here or abroad; first by Van Swieten, and afterwards by professor Camper, and Monsieur Herbiniaux, on the continent; and lately in this country by Dr. Bland; and, much to my surprise and regret, by my old friend and colleague, Dr. Denman. At the same time premising, that it is the principle, and the principle only, either of the structure of the instrument, or its application to use, that I mean to consider and examine, and not the result of the practice of any person, and the representation of his own success: for however candid and honourable any man may be, and however scrupulously he may mean to adhere to truth in his relations, there must be a predilection in every man's mind for the instrument he himself uses; which will, unconsciously, dispose him to the most favourable description of its merits, and the entire concealment of its imperfections. If the principle of the instrument be good, the practice, properly performed, must be right; if the principle be bad, however it may be corrected by the peculiar skill and dexterity of an individual, the practice, in the general result, cannot be either safe or successful.

Dr. O. next endeavours to remove the objections which have been brought against the use of the forceps, and describes what are supposed to be the positive advantages of the *vectis* in preference to the forceps. On this last subject he remarks, that

P. 138, 'It must be obvious, upon the most superficial knowledge of the *vectis* and its application, that if it is to be used when the head is high up, and out of reach of the finger, which should conduct the point to the mastoid process, or occiput, where it ought to rest, it must be at least very doubtful where it is first applied, and to what part, in the progress of the operation, it may slip; it may therefore do irreparable injury to the child: for, it seems to me, that no skill or science can command its operation when so remotely situated; and the event, in many cases which I have known, has, by dreadful effects, confirmed this opinion. With respect to the mother, from the inevitable pressure on the soft parts, I must repeat, that the danger is still greater, and more certain; for it must be absolutely impossible to use

use the vectis in this situation of the head, without making some of the bones of the pelvis the fulcrum or centre of motion, however the hand, or a moveable fulcrum, may permit us to employ sufficient force to overcome a slight difficulty, or where the head is low down, and within reach.

‘The fourth positive advantage proposed by the use of the vectis is, that the perinæum will be less likely to be lacerated by this instrument than the forceps, because the natural shape of the head, and the manner in which it first presses against the perinæum, and then makes its final exit, are less altered by its application, than they must be by the forceps. Now, even admitting this representation to be correctly true, yet, as it must be obvious to common sense, that we cannot spare the left-hand to strengthen and support the perinæum, while it is the fulcrum for the vectis, the perinæum is, in my opinion, much more likely to be lacerated with this instrument than with the forceps, where the left hand is particularly required by the general rules for their use, to be kept constantly applied to the perinæum, for this express purpose; or if with the vectis, we cease to use the left-hand as a fulcrum, and, preferring the preservation of the perinæum, apply it to that part, it must be evident to demonstration, that some of the bones of the pelvis must then infallibly become the fulcrum, in which case we are only substituting one danger for another; for unless the operator had three hands, it is absolutely impossible to avoid exposing the patient to one or other of these dangers, if he avails himself of the assistance of the vectis at this period of the labour; because, one hand must be the moving power, one ought to be the fulcrum, and one certainly should be constantly applied to the perinæum.

‘I am earnestly solicitous that my readers should be attentive to my objection to this supposed positive advantage; for while I am writing this, I have had occasion to see a patient with the most shocking laceration, which many years ago was the consequence of this operation, performed by a man at that time in great practice, and in the constant habit of using the vectis.’

In short, our author concludes, that the only advantages which the vectis can even be supposed to possess over the forceps are, the facility with which it may be applied, and the secrecy with which it may be used. And he thinks still further, that, if this instrument be both easy in its application, and successful in its effect, (as stated by its advocates) that it is so, because, in general, it is used when not at all wanted, or when the difficulty being small, very inconsiderable force is required to overcome it. The facility and concealment with which the vectis may be employed therefore, in this writer’s opinion, afford strong objections to its use, as they offer an irresistible temptation to resort to it prematurely or unnecessarily. After this, the Dr. proceeds to show, ‘that the safety of the forceps to mother and child, are equal to their efficacy or power, and much superior to the vectis in both; for, [says he] ‘if the difficulty be considerable, the force required to remove it must be at least commensurate to the resistance,

resistance, and such as cannot be effectually employed by the vectis resting upon the hand as a moveable fulcrum.'

Having thus adduced considerable proof of the advantages of the forceps over the vectis, an instrument which has lately been made use of in the practice of midwifery in this country, the author proceeds to state the most erroneous and objectionable positions which have been brought forward in the second part of Dr. Denman's Essay on difficult Labours; after which he endeavours to guard the reader from their influence, both by arguments and facts.

In the fifth essay, which is chiefly a republication of an essay on laborious parturition, which the author printed some years ago, he minutely considers 'that degree of difficulty, which, depending on the distorted form, and diminished capacity of the pelvis, is incompatible with the safety of both mother and child;' and points out the degree of deformity in which it will be necessary to have recourse to the use of the crotchet, the Cæsarean operation, or the division of the symphysis of the pubis. The merits of these different operations are also inquired into and examined with considerable accuracy and attention; after which the author seems to determine in favour of the use of the crotchet. To these observations, this writer also adds a comparative estimate of the importance of the mother's life to that of the child in utero. He likewise remarks, that the necessity for the opening of the child's head being established, delay is extremely dangerous and improper. From this he passes to the dimensions of the pelvis, and attempts to ascertain the smallest dimensions in which delivery can be accomplished by the crotchet.

The last essay contains an extensive and useful historical detail of the division of the symphysis pubis, as it has been represented to have been performed by different practitioners of midwifery. Of this operation, however, our author does not appear to entertain any very high opinion; on the contrary, he thinks, 'that no circumstances whatever, can render it a warrantable operation.'

In these essays, the young obstetrician will meet with many very necessary and useful observations for the regulation of his conduct in the management of instrumental delivery. A. R.

HISTORY.

ART. IX. *The History of the principal Transactions of the Irish Parliament, from the Year 1634 to 1666; containing Proceedings of the Lords and Commons, during the Administration of the Earl of Strafford, and of the First Duke of Ormond: With a Narrative of his Grace's Life, collected from the Papers of Sir Robert Southwell, Knt., Secretary of State in Ireland, and President of the Royal Society. To which is prefixed a preliminary Discourse on the ancient Parliaments of that Kingdom.* By the Right Hon. Lord Mountmorres. In 2 Vols. 8vo. Vol. I. 428 pages. Pr. 7s. in boards. Cadell. 1792.

VOL. XV.

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THE first article in this miscellaneous publication is an extract from Giraldus Cambrensis, containing an account of the expeditions of earl Strongbow and Henry II. to Ireland. The tyranny of Dermon M'Morough is well known, and his intrigue with the wife of Ororike prince of Meath, which excited the resentment of Roderick king of Conaught, and monarch of all Ireland. In his distress Dermon had recourse to the assistance of England, and was courteously received and liberally rewarded by Henry II., to whom he swore allegiance as his vassal. At Bristol, Dermon having obtained the king's authority held out great rewards to all who would assist in recovering his territory, but only Richard, son of the earl of Chepstow, agreed to enter into allegiance with him and to marry his daughter. Robert Fitzstephens and Maurice Fitzgerald afterwards consented to join in his views the next spring; and Dermon returned in August 1168 to his own country.

In the beginning of May 1170, Robert Fitzstephens, with 300 archers and foot, landed at the Bann in the county of Wexford. Being reinforced by another small party, they sent word to Dermon, who speedily joined them with a good force. At Wexford they were opposed by 2000 men; but the superior arms of the English terrified them, and obliged them to take shelter in the town, which capitulated after a siege of some days. The town and territory of Wexford were given by M'Morough to the English adventurers according to covenant.

The good success of Fitzstephens encouraged Richard, the young earl of Chepstow, to push his fortune according to his former agreement with Dermon. He applied to king Henry for leave to proceed on this enterprize, but the king rather made a jest of his application, and in a jocular mood seemed to give a faint assent. He was preceded by a gentleman of his household, Reimond le Grosse, with ten gentlemen and seventy archers, well appointed, who in May 1171 landed near Waterford, where they were opposed by the citizens of that place, about 3000 men, who were surprizingly conquered by Reimond's small company. The city of Waterford being surrendered as a ransom for the prisoners, it was ready for king Henry's reception, who landed there in November 1172, with 500 gentlemen, and a considerable army of cavalry and archers. From Waterford Henry marched to Dublin, through Ossory, and received the allegiance of a number of the native princes. Even Roderick himself swore fealty on the other side of the Shannon, and became tributary: and thus the whole of Ireland, Ulster only excepted, became subject to England.

P. 42. ' Though the principal chieftains submitted to Henry II., the far greater part of the people of Ireland retained their own usages, customs, and laws. Even so late as the reign of Elizabeth, the customs, and the canons of descent by the law of tanistry prevailed, and the tanists or judges, who were chosen by the Irish tribes, were the chief dispensers of the law.

' Nor was it till the reign of king James I., that regular circuits were appointed, that the king's writs prevailed, and that
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the English laws predominated universally in Ireland. Till the reign of Edward VI, the English government prevailed only in a colony which occupied a space of about twenty miles square: for this curious fact we have the authority of an act of parliament of the thirteenth of Henry VIII., chapter 3, and the proof in these words: "*There are only four shires where the king's laws are occupied in this land;*" namely, Dublin, Kildare, Meath, and Uriel, or Lowth."

The first parliament which was regularly assembled in Ireland was in the 9th of Edward II. The records of parliament are, however, it appears, entirely lost, except a few which are preserved in a report of the house of lords in 1757.

P. 46. "From the reign of Edward the second, till the reign of Henry the sixth, there are no acts of parliament recorded in the statute books. But it appears from those books, that parliaments were held in the seventh, eighth, tenth, and twenty-fifth years of his reign, under three different chief governors; and from the twenty eighth year of his reign, they were summoned almost every year under the duke of York; who was for ten years and more lord lieutenant. And eight parliaments were summoned during the short reign of Edward IV.; which appear to be held nearly one every second year, during that period.

"Of the acts which passed during these last periods, that law which enjoins the residence of the clergy, under the penalty of forfeiture of their benefices for a year's absence, and takes away the benefit of the king's licence; and an act which prohibits appeals to England, seem to be the most remarkable. It is generally supposed that some acts were passed in the lieutenancy of the duke of York, to the prejudice of the rights of the crown of England; probably this law about appeals to England, which was cited and much relied upon in the representation of the house of lords to king George I., and upon the proceedings in the great cause of Sherlock and Annesly, in one thousand seven hundred and seventeen, and one thousand seven hundred and nineteen, was one of them; and this perhaps gave rise to that famous law of sir Edward Poynings, in the tenth year of king Henry the seventh.

"In the eighth year of this last king, a parliament was held, when only one law passed: and in the tenth year of his reign, another parliament, which was remarkable, not only for the number of twenty-two acts which were passed, but for their great weight and influence in succeeding ages; of which, that which authorises the treasurer to create delegates, and gives to the officers of the treasury the same powers as in England; and that statute which adopts all the laws of England antecedent to that period; and lastly, the famous act emphatically called Poynings' Law, which regulated the mode of summoning parliaments, and of passing laws, appear to be the most remarkable."

The public are well acquainted with the singular alteration which the Irish were enabled to effect for the benefit of their constitution during the American war, but the following extract con-

tains matter which may possibly not be in the possession of every reader.

P. 57. ' Before I conclude this chapter, it may not be amiss to take a short view of the former, and of the present, method of passing laws, and of holding parliaments in Ireland.

' Before a parliament was held, it was expedient, antecedent to one thousand seven hundred and eighty-two, that the lord lieutenant and council should send over an important bill, as a reason for summoning that assembly. This always created violent disputes, and it was constantly rejected; as a money bill, which originated in the council, was contrary to a known maxim, that the commons hold the purse of the nation; and as all grants originate from them, since, in early times, they were used to consult with their constituents upon the mode, duration, and quantum of the supply.

' Propositions for laws, or heads of bills, as they are called, originated indifferently in either house. After two readings and a committal, they were sent by the council to England, and were submitted, usually by the English privy council, to the attorney and solicitor general; and from thence they were returned to the council of Ireland, from whence they were sent to the commons, if they originated there, (if not, to the lords,) and after three readings they were sent up to the house of lords where they went through the same stages; and then the lord lieutenant gave the royal assent in the same form which is observed in Great Britain.

' In all these stages in England and Ireland, it is to be remembered, that any bill was liable to be rejected, amended, or altered; but that when they had passed the great seal of England, no alteration could be made by the Irish parliament.

' At present, by the chief baron Yelverton's law, it is not necessary for the council to certify a bill under the great seal of Ireland, as a reason for summoning a parliament, but it is ordered to be convoked by proclamation from the crown, as it is summoned in England.

' Touching bills, they now originate in either house, and go from one to the other, as they do in England; after which, they are deposited in the lord's office, when the clerk of the crown takes a copy of them, and this parchment is attested to be a true copy, by the great seal of Ireland on the left side of the instrument. Thus they are sent to England by the Irish council, and if they are approved of by the king, this transmiss, or copy, comes back with the great seal of England on the right side, with a commission to the lord lieutenant to give the royal assent. All bills, except money bills, remain in the lords' office; but bills of supply are sent back to the house of commons to be presented by the speaker at the bar of the lords for the royal assent. Hence it is manifest, that no alteration can now be made in bills, except in parliament, as the record, or original roll, remains in the lords' office till it obtains the royal assent.

' Of the rejection of bills, or not returning them from England, it is said there are very few instances of such a refusal by the

the crown since one thousand seven hundred and eighty-two; though, doubtless, the royal negative in both kingdoms, is as clear a privilege as any other prerogative.

' Upon the proposal of this alteration in the form of passing laws by Mr. Yelverton, it was ably urged by Mr. Flood, one of the most eloquent and able members that Ireland has ever known, that the royal negative to an Irish bill should be given in the house of lords publicly by the lord lieutenant; but this proposition was rejected. The royal negative of "*le roi s'avisera*," I was informed by an officer of the house of lords in England, remarkable for his knowledge of forms, is accompanied with holding the bill down, and putting it under the table; a motion the reverse of that which takes place upon giving the royal assent. The last instance of the royal negative in the English parliament, was early in the reign of king William.'

Mr. Hooker's account of the method of proceeding in parliament; the mode of summoning the knights, clergy (for the clergy were then represented and sat in parliament), and burgeses; the duties of the speaker, &c. is curious, but too long for insertion, and incapable of abridgement.

The journals of the house of commons of Ireland begin 18th of May, 1613, with a short abstract of which, to 1615, lord M. next presents his readers. Among other curious matter we meet with the following.

P. 167. ' On the twenty-ninth of October, on the motion of sir John Everard, a very extraordinary debate took place, about wearing gowns. The notes of the speeches upon this subject are so curious that I shall give them.

" Sir John Everard said, That it was fit; alledging the example of Julius Cæsar, and of sir John Norris, in the last parliament." " Sir Christopher Nugent said, That Mr. Hartpole borrowed a short gown, in the last parliament."

" Mr. Galway confirmed it, being a member of that parliament, and then it was agreed upon by the house, That touching the several motions for wearing gowns, the grand committee shall peruse and consider of the testimonies and proceedings of the last parliament *."

The stipends of members of parliament have frequently been mentioned by political writers, but the authentic testimonials have not often been produced to the public: P. 170.

' On the twenty-fifth of November, it was ordered, That members for counties should have thirteen shillings and fourpence, for cities ten shillings, and for boroughs six shillings and eight pence a day of Irish money, (unless a previous agreement was made for less,) ten days before, and ten days after, the prorogation of parliament; and privilege of parliament was resolved

* ' Of this custom of wearing gowns in the early sessions in the house of commons in both kingdoms, notice has been taken in the orders adopted in the session of the eleventh of Elizabeth.'

to be for forty days before, and forty days after, the sessions, upon a consideration of the third of Edward the fourth, chapter one, which act ascertains parliamentary privilege in Ireland.'

The next tract is very interesting, and affords a most melancholy testimony of the perfidy and ingratitude of courts. It is a life of the first duke of Ormond by sir Rob. Southwell; and as it is more capable of abridgement than the general contents of the volume, we shall endeavour to present our readers with an abstract of the whole.

The life of the first duke of Ormond.

James, the first duke of Ormond, was originally the twelfth earl of that family, the ancient name of which was Fitzwalter, but was changed for that of Butler, the office of chief butler to king Henry II. being made hereditary in the family. This earldom is the oldest in Ireland, having precedence even of that of Kildare.

He was the son of Thomas, viscount Thurles, and grandson to earl Walter, and was born at Clerkenwell, on the 19th of Oct. 1610. He was nursed at Hatfield by a carpenter's wife, where he remained till three years old. In 1618, his father, viscount Thurles, was drowned in crossing the sea for England, and after that he was called by courtesy lord Thurles. He was placed by the king under archbishop Abbot, who, however, paid little attention to his education.—His grandfather, earl Walter, being then a prisoner for debt in the Fleet.

He lost a considerable part of his estate by an unjust award of James I.—He early imbibed a taste for theatrical amusements, and was, in the old language, 'one of the chief sparks of the town.' In 1628 he accompanied the unfortunate Buckingham in his intended expedition against Rochelle, but returned on the duke's being assassinated. At court he fell in company with the lady Elizabeth Preston, who was a ward of the king, and bestowed by him upon lord Holland, son of the earl of Denbigh, but she preferring Ormond to the other, he was forced to pay lord Holland 15,000*l.* in consideration of her wardship, and they were married in Christmas, 1629: she was five years younger than her lord.

In 1631 lord Ormond purchased a troop in the standing army of Ireland. He soon embroiled himself with Wentworth, lord deputy, who, finding his high spirit, conceived him a proper person to be employed in his majesty's service, made him a privy counsellor in 1634, and in 1639 he was made lieutenant-general of the horse, employed to act against Scotland. In November, 1641, the king appointed him lieutenant-general of the whole army in Ireland, under the earl of Leicester. In April, 1642, his lordship obtained a signal victory over the confederate Irish at Kilbrussh. In August, the same year, he was created a marquis. In 1643 he had a commission to treat with the Irish; he was dismissed from his employments by the parliament, but was made lord-lieutenant by the king. On the 27th of July, 1647, he surrendered Dublin to the parliament's army, and sailed with his family for Bristol. In 1648 he escaped to France. In the end of the same year he went to Ireland in order to arrange matters
5 with

with the rebels, so as to restore the king's authority. In 1649, Charles II. invested him with the order of the garter, and in August, the same year, he was defeated in Ireland by the parliament's army, and was forced by his own party to abandon the kingdom. In 1652 and 3 the marchioness came to London to solicit some subsistence out of the confiscated estates of the family, in which she succeeded.

In 1655 war broke out between Spain and England, and Ormond, having been expelled from France with the other adherents of Charles, in consequence of a treaty with Cromwell, accepted the command of an Irish regiment, in the service of Spain.—In 1657, however, he quitted the service, and came over to England to endeavour to produce some effect in favour of the king. After a month's stay, however, finding nothing was to be done, he returned to Dieppe, and thence travelled incog. to the king at Bruges: p. 244.

'In this expedition, my lord had with him to West Marsh only his servant Maurice, who had like to have spoiled all, by his expoling, in the room there allotted them, the conveniencies for night, which were in the portmanteau; but there being no bed fit to go into, and the weather being extremely cold, my lord sat up all night at shuffle-board with four maltmen of Suffolk. He had a good hand at that sport, and drank warm ale with them until morning. He then went to Colchester, but left Maurice to return back with letters; and he and Daniel O'Neile kept together to Chelmsford, as was said, and then they parted. My lord wore a green hat-case on his hat, and a night-cap on his head; he had his portmanteau behind him, and all other things were made suitable thereto. His first lodging in London was at a surgeon's in Drury Lane, who, though a papist, yet, having good skill in his trade, his neighbours were kind to him. After a while he began to suspect the inconvenience of the place, and asked his host, over a pint of sack, if he had no hiding-place in his house for a priest. "No," said the man, "for my house is very often searched, and so are all the houses in two or three streets about us." Hereupon my lord presently paid his landlord, and went to a French taylor's in the Black Friars; and that very night was the surgeon's house searched, and all the houses of the neighbourhood.'

He never lay in bed while in England, in order that he might be in constant readiness to escape. In May 1659, a suspension of arms was agreed on between France and Spain, and his majesty, hoping to make some advantage by it, departed from Brussels for Fontarabie, the place where peace was to be concluded, the marquis and some others attending him; but Charles gained nothing by this measure. In the latter end of this year, however, favourable hopes were entertained of his restoration in England, and Charles entered into an immediate correspondence with Monk. In the beginning of May, 1660, the king was proclaimed in England, and the marquis, in his fiftieth year, partook of the advantages of his master's restoration. He was loaded with places and with honours, and was soon created duke of Ormond. In

November 1661, he was made lord lieutenant of Ireland, and his reception at Dublin in 1662, was very flattering. In the May following, a conspiracy was formed against his life by Blood and others, but was discovered by one of the accomplices; in the mean time, a party at court were planning his ruin, and his grace found it necessary to return to England in 1664. He could, however, only ward off the blow a few years; he was involved in the disgrace of Clarendon in 1668, and remained several years in court under 'great eclipse.' In 1670, returning from an entertainment given in the city to the prince of Orange, he was assaulted by Blood and five others, and almost assassinated. It is well known, that after all these offences, and an attempt to steal the crown, Blood was not only pardoned, but pensioned. In 1670, lord Berkeley took the government of Ireland. p. 276.

'In August 1671, one Edward Purcell, an Irishman, did not only give out he would kill the duke of Ormond, but, in effect, said as much in a petition that he delivered to the king. On this, he was by warrant sent to the tower, and from thence, in November after, to Bedlam, where he was visited by three of his grace's enemies, then great at court. But being cured, he was, for a while after, kept in Newgate, and from thence permitted to go beyond sea.'

His grace's letter to his majesty, written in 1674, will afford the best evidence of the ingratitude of kings. p. 280.

"It is about a year since I begged your majesty's leave to go to Ireland, which you were pleased to give me: but the war being then in the heat, and there seeming to me a possibility that, in some conjuncture, I might be of some use to your service, I delayed it: but now that you have a peace, and have given a long recess to the parliament, I have so far presumed upon the permission you then gave me, as to prepare for that journey as soon as the season will permit.

"It is now six years since I came over last; a great part of that time I have passed more uneasily than I made shew of, or than I ever thought I should do in your majesty's court and presence; having had many reasons to make me believe your favour was at least very much abated towards me. The circumstances were too many, and too little pleasing to me, to reckon them up; but they were such as seemed to evidence to the world, that it was rather the remembrance of some old service I had endeavoured to do the crown, than any thing else, that preserved me from the uttermost disgrace due to a faulty and insignificant person. How grievous soever this was to me, I have borne it with duty, and more temper than I am naturally master of, &c."

In June 1674, he went from Clarendon house to Kilkenny, but returned in May 1675: and, through one of those singular changes which stamp the character of versatility on courts, he was again brought forward by the jealousy of the duke of York as a rival to Monmouth, and re-appointed lord lieutenant of Ireland. In 1682, his grace was created an English duke, by the title of Ormond. In July 1684, the duchess died, aged 69. In the course of this year, Charles again determined on setting aside the

the duke, but died himself in 1685. He was much neglected by James, though some attempts were made to convert him to popery. P. 300.

I continued for this month (says sir R. Southwell) with his grace, and lay so near him as often in the night to hear him at his devotion. He had composed some excellent prayers on several occasions, which have since appeared among his papers. He would often discourse to me of the emptiness of all worldly things; of honour, riches, favour, and even of family and posterity itself. Among some discourses of his late majesty Charles the second, I presumed to ask him how early it was he thought him to be a Roman catholic: his grace said, that his first suspicions thereof were, while his majesty was in Flanders; for, though he never saw that zeal and tenderness as to divine things which he often wished, yet so much as appeared herein looked that way; however, he thought it so very little, that upon returning to his kingdom it would quite wear off. But there happened a thing soon after, on which he had often since reflected, and knew not until now how to interpret aright. It was at the time, he said, that the marriage was in treaty for his majesty with the infanta of Portugal. He said, that the lord chancellor Clarendon spoke to the lord treasurer and himself, to attend his majesty, as they did, in that room which they called the closet of Thomas Chiffins, where the rarities stood. Here my lord chancellor opened to his majesty, not only to what the Spaniards had objected as to the barrenness of the lady proposed to him in marriage, but what he had from other hands. He did most solemnly remonstrate the infelicity of such an event to his whole kingdoms; that the treaty was not advanced so far, but that his majesty might wave it, and that his majesty might not be to seek for a wife, he then proposed some others who were German ladies. Upon this the king said, the German women were foggy, and that one of them would not please him for a wife; and that his accusation must needs come all of it from the malice of the Spaniards, and so bid his lordship, without more scruple, to proceed in the treaty. I have (said his grace) since reflected on it, that this was to have a catholic wife, and to wave one that was a protestant; and this very story his grace repeated to me again in April after, when I was with him at Kingston-hall.

His grace died on the twenty-first of July, 1688, after having seen seven generations of his own family, three above, and three below himself.

The volume concludes with a view of the proceedings of the lords, from 1634 to 1666. Among a variety of uninteresting matter, they contain some curious information, and some good political documents. From this abstract we were astonished to find, that there is still, on the statute book of Ireland, a law against witchcraft, though the Irish, according to our author, have been, in general, much wiser and more liberal than the English in weeding out of their code of laws the useless and obsolete statutes.

On the whole, the public are obliged to the noble lord for the present publication, though we must observe, that it is better calculated for curious, than for general readers. D.

P O E T R Y. THE DRAMA.

ART. X. *Songs of the Aboriginal Bards of Britain.* By George Richards, A. M., Fellow of Oriel College, Oxford. 4to. 28 pa. Price 1s. 6d. Oxford, Cooke; London, Robinfons. 1792.

ANTIQUARIAN research is never employed with greater advantage, than in providing materials for the labours of genius. It appears from Mr. Richards's former poem on the Aboriginal Britons, and still further from the present elegant performance, that he has industriously collected, from the monuments and narratives which describe the state of the ancient Britons, such particulars as admit of a poetical application. At the same time, these productions sufficiently prove, that the writer is no mean proficient in the art of converting the inferior ores which he has dug from the mines of antiquity, into the pure gold of poetry.

In the first of these songs, entitled, *The Battle*, the bard is introduced as animating the Britons to combat against the invading Romans; preventing them from flight; heightening the triumph of their victory; aiding their lamentations over the body of their fallen chief; and predicting the renovation of their heroes, and of themselves, in the bodies of future chieftains and bards, according to the doctrine of transmigration commonly believed among the ancient Britons.

r. 8. ' The bards perceiv'd the yielding throng,
 And quick resum'd their magic song :
 By your fathers' warrior-shades ;
 By antique Mona's holy glades ;
 By Cambria's rocks, that stream'd of yore
 With many a Conqueror-Roman's gore ;
 By each car and flaming brand,
 That drove bold Julius from our strand ;
 Turn :—and blushing fear to fly :
 Revere your kind, and dare to die.
 The soul shall quit the stiffening clay,
 And mount through air to brighter spheres ;
 In warlike sports with Hefus play,
 While Hoel's music charms the ears :
 Then again in earthly mould
 Shall Snowdon's forked peaks behold ;
 Again through legions scatter death ;
 Again for freedom pour its breath.
 Life is but a middle space
 In endless being's circling race ;
 And bold in battle to expire,
 Speaks the soul of heavenly fire.

But

priso

But ah! the captive's mournful fate!

To swell the pomp that marks his shame;

To kneel the chief his foul must hate,

And hear a coward blast his name:

To tread Hesperian ground;

To drink of Tiber's hated stream;

With downcast eye,

With many a sigh,

Sullen, with fetter'd limbs, to move along,

The sport or pity of an abject throng:

While conquering warriors pass with laurels crown'd;

And Albion's pictur'd cities beam around;

Cymbals and clarions swell the triumph song;

And plumed helmets wave, and groves of lances gleam.

The Britons hear;

They blush; they turn; they fight; prevail;

And those, whose eagle, high display'd,

Shadow'd this sublunary sphere,

And made the kingdoms of the world grow pale,

Now, trembling, flee before a British spear,

And dew their mails for shame with many a burning tear.

By glory rous'd, and touch'd with nobler fires,

The bards in holy fury seize their lyres:

Ye shades of heroes, nobly slain,

Fighting for your native plain;

Sons of war, who bravely sped,

Boadicea at your head;

If your souls, return'd to light,

Chase the wolf down Snowdon's height,

Or muse on blood in caverns drear,

Or poise in darksome groves the spear;

Come, behold the radiant flame*,

That speaks the glory of our name.

On Skiddaw's summit mid the skies,

Let the blazing pile arise,

That o'er the mountains, dark in night,

Wide may stream the glorious light.

Hark! the huge clefts of Borrowdale,

And lonely Derwent's peaceful vale,

Repeat the dying sufferer's mournful wail.

Lo! wild Lodore her thundering torrent stills,

To hear the distant groans roll down the midnight hills.

Each groan, O vanquish'd Rome,

All-mournful knells thy doom.

In yellow Tiber's orange shades

Cæsar's pining form shall lie,

And cast on distant Rome a tearful eye,

And shuddering seem to hear the clash of Albion's blades.

Revenge shall hunt your rashly-daring band,

To your own vine hills and olive land;

* 'It was the custom with the aboriginal Britons to sacrifice their prisoners.'

Our barks shall ride your hostile main,
 Our scythed chariots shake your hateful plain,
 And o'er your seven proud hills gleam many a flaming brand. *

The second song is, *The Captivity of Caractacus*, in which that hero is introduced in all the majesty of invincible virtue, in the following energetic lines.

P. 19. * Thick rose the lances dyed in British gore;
 With scar-entrenched limbs and shining mail,
 Their blood-stain'd plumage nodding to the gale,
 The lords of empire darken'd Albion's shore.
 His dreary conquest shaggy, waste, and rude,
 High from the prow the imperial eagle view'd :
 Beneath the proud bird's hateful shade
 Siluria's captur'd prince was laid
 Silent and still and stern ; the conqueror foe
 Shook at the savage firmness of his brow.
 While as the broad keel plough'd the briny way,
 O'er the pale cliffs, that lessen'd to the sight,
 The bearded bards, in robes of radiant white
 With harps that glitter'd to the orb of day,
 Along the calm cerulean main
 Pour'd a bold inspiring strain ;
 And bade their monarch's towering soul
 Proudly upborn disdain a foe's controul,
 As Penmanmaur uplifts its awful form,
 Assail'd by ocean-waves and Cambria's mountain storm. *

In the sequel of this piece, the bards pour forth a sublime prediction of the irruption of the Northern nations on the Roman empire, and of the victories which the hero would obtain on his future return to the earth.

P. 24. * That flame, O patriot prince, shall glow
 In native lustre on thy martial brow,
 When thou return'st, beneath the beams of day
 To animate a kindred clay.
 Then, when thou goest all terrible to wield
 Trifingis' blazing faulchion o'er the field ;
 When from thy awful port the host retire,
 Like stars before the sun's ascending fire ;
 When thy tall plumes in all their terrors rise,
 And flame, like lightning, flashes from thy eyes ;
 Then shall our scythed chariots, as of yore,
 Wheel round the giddy steep,
 That overhangs the deep,
 And headlong roll our foemen to the shore ;
 Again shall Druids look superior down
 On mortal kings, and awe them with a frown ;
 The potent wand shall wave its magic round ;
 Through holy groves the golden axe resound ;
 And altars, bright with flames, illumine
 Another Mona's solemn gloom.

Then

Then to the silent midnight orbs of fire,
 On Moonshine banks of haunted streams,
 'Mid grey oaks mellow'd by the night's wan beams,
 The bard shall touch his silver wire,
 And soothe the sleeping wanderer's fairy dreams :
 While, as the soft suspended numbers fail,
 Through the tall pines, that up the cavern'd sleep
 Rise midway waving o'er the deep,
 In each soft murmuring gale
 A warrior's troubled spirit seems to moan,
 Or misery's wasted form to pour her feeble groan.'

Throughout the whole of these pieces, the sentiments are noble and elevated, and the imagery and diction perfectly suited to the higher species of lyric verse. The writer is unquestionably entitled to a distinguished place among modern poets.

ART. XI. *Poems*. By G. Dyer, B. A. late of Emanuel College, Cambridge, 4to. 54 pages. Price 3s. Johnson. 1792.

THE poems here presented to the public, though introduced by the author with a modest acknowledgment that he is by no means satisfied with his own performance, have a kind of merit which entitles them to particular attention. At a period when the general taste in composition, and especially in verse, is tending towards that laboured elegance which produces obscurity, it is a peculiar pleasure to meet with a poet, who, without sinking into prosaic feebleness, is distinguished by the chaste simplicity of his diction. Mr. Dyer appears, in this respect, to have formed his taste upon the best models of antiquity. At the same time, he judiciously avoids those puerile ornaments, which are by many modern poets so freely borrowed from the ancient mythology, and relies, both for his sentiments and imagery, upon truth and nature. It is Mr. D.'s opinion, that our English poets have deviated widely from the simplicity of the truth, by an injudicious imitation of the ancients, and upon the ground of this idea, has framed the following ode. P. 28.

' WRITTEN AT FENSTANTON, IN HUNTINGDONSHIRE.

" A new creation rises to my sight."

ADDISON'S *Letter to the Earl of Halifax from Italy*.

' Though much I love th' Æolian lyre,
 Whose varying sounds beguill'd my youthful day ;
 And still inventive fancy loves to stray
 In fabled groves among th' Aonian quire ;
 Yet when fair nature's volume open lies,
 And heav'nly truth pours forth its sacred light,
 My song forbears—for let the sun but rise,
 What are the glimmering stars that cheer'd the lonesome night ?
 ' I bid farewell to classic ground ;
 Ye endless labyrinths of song*, adieu !
 For chaster, fairer scenes now rise to view :
 And the ear drinks in notes of clearer sound.

* —ΠΑΝΟΥ ΠΤΥΧΑΙΣ.

PINDAR.

No purple Venus round my Hammond's bow'r,
 No blue-eyed graces, wanton mirth infuse;
 The King of gods here reigns no golden show'rt, — *rains*
 Nor hath his humble bard e'er sipt Castalian dew.

* Yet oh, sweet rose, fair child of May!
 Though Bacchus ne'er with thee his brow shall wreath;
 Ye tender myrtles! though ye ne'er shall breathe
 On the soft couch that wak'd to am'rous play †:
 Yet will I steal from you the richest sweet,
 Yet shall your beauties wake no vulgar strain;
 Each wild note shall some kindred passion meet,
 And not a gale that sighs, shall sigh to me in vain.

* Say, polish'd friend, the motley flow'rs,
 Which fancy streaketh in her wanton play,
 Say, are they half so sweet, or half so gay,
 As those which nature paints in sober hour?
 And if, thy books exchange'd for rural ease,
 In art's neat elegance thou deck'st thy bow'r;
 Ah! what can please if this has nought to please,
 Or cheer, if this not cheer, the philosophic hour?

* Still then in Hammond's roseat bow'r,
 Still will I weave the wreath of song;
 And while the pleasing task I still prolong,
 Fair nature, let me view each sweeter flow'r.
 Oh truth, immortal truth! I'll live with thee;
 On thy chaste walks no wayward joys intrude;
 With fables ere I'll tinge my simple lays,
 Exil'd with thee I'll live, and sing in solitude*.

* And oh! than yon fair orb of day,
 Light still more fair, that oft in Zion's grove
 Warm'dst with the hallow'd beams of grace and love,
 Prophets, who wrapt in heav'nly transports lay,
 Hail! light divine—oh! may I meet thy beams,
 Spring up and sing, and glow with living fire;
 But, if the lyre without enchanted themes
 Must sleep—ah, then, for ever sleep, false feeble lyre!

† Καὶ σφιν θασπιδιον πλετοῦ κατεχευε Χροϊαν.
 Vid. Etiam Pind. Ol. vi.

HOM. II. l. 2.

εὐθα ποτε
 Βρεχε Θεων βασιλευς ο μεγας
 Χρυσαις ηφαιδισσι πολιν.

‡ * Couches composed of the sweetest flowers were among the softer
 luxuries of the Greeks and Romans. Hence Anacreon,

Επι μυρσιναις τερεϊναις
 Επι λωτιναις τε ποιαις
 Στοιρεσας, Σελω προπινησ

Ode iv.

§ Ου ψευδει τεγξω
 Λογον. PIND. Ol. iv.

* Forsaken, woful, solitary maid,
 Far from all people's praise, as in exile.

SPENSER'S *Fairy Queen*, B. 1. c. iii.
 The

The versification of these pieces, is, for the most part, very harmonious; but we occasionally meet with inelegant lines. The last line in the following, otherwise beautiful stanza, from an ode to the morning, is exceedingly rugged. P. 21.

• And rosy health, for whom so long,
Mid sleepless nights I've sigh'd in vain,
Shall throw her airy vestment on,
And meet me on the plain.
Gay laughing nymph, that loves a morning sky;
That loves to trip across the spangled dews;
And with her finger dipp'd in brightest hues,
My faint cheek shall she tinge, and cheer my languid eye.'

In an animated Ode to Liberty, Mr. D. pays respect to many living advocates for freedom. Beside the pieces already mentioned, the volume contains odes to spring, to pity, and to peace; a monody on the death of a friend; an address to the Deity; Balaam's prophecy; Asteria rocking the cradle; and a poetical recipe for a cold.

ART. XII. *Anatole; or a Contemplative View of the Material and Intellectual Worlds Compared; a Poem, on the Birth of Christ. In two Books.* 4to. 40 pages. Price 2s. 6d. Evans.

THE topics, which this poem seems chiefly intended to illustrate, are the divine origin, intrinsic excellence, and happy effects of the christian religion. The writer compares the material world at midnight with the intellectual darkness which prevailed before the christian era; represents the rising of the sun as an emblem of the appearance of the 'sun of righteousness' in the birth of Christ; exhibits the influence of this heavenly light in dispersing the clouds of prejudice, superstition, and vice; delineates the benevolent character of our Saviour; relates historically the beneficial effects of christianity; and draws a prophetic picture of the personal and public happiness, hereafter to be enjoyed under the Messiah's kingdom. After the numerous unsuccessful attempts which have been made by poets of no mean rank on this sacred theme, the author of these verses will have some consolation, if his poem should be thought to fall short of that elevation of sentiment and language, which the subject requires.

The following description of midnight is poetical. P. 2.

• 'Tis midnight deep:—o'er all the vacant plains
Thick darkness sits, and awful stillness reigns.
The feather'd songsters of the grove no more
Chant in shrill strains their am'rous ditties o'er;
But cold and shiv'ring on some friendly spray,
In silence pass the cheerless hours away.—
Nor voice nor sound obtrudes, but where alone
The distant cataract's hoarse and hollow moan
Echoing provokes the wakeful house-dog's bark,
While faithful to his charge, amid the dark,
He views the gliding moon with jealous eye,
And growls at his own shadow fitting by.
Or when from dreary yew, or mould'ring tow'r
With awful ivy hung, or dusky bow'r,

The

The wailing owl, that ceaseless all night long,
 Shrieks on the gloom, and plies her hideous song;
 Or pausing oft, where glides the lonely flood
 In peaceful murmurs to the pendent wood,
 With many a soothing, many a plaintive strain,
 Her young sweet Philomel laments in vain.
 All else is silence, solemn, and profound,
 Whilst Melancholy spreads her horrors round.
 Creation slumbers; Nature's self oppress'd
 With long-exerted effort sinks to rest,
 And nodding o'er her children seems to share
 One common influence, and forget her care.'

It is to be regretted, that the pen which could produce such verses as the preceding, should have written the following prosaic lines. P. 16.

'The way to heaven by wretched mortals sought,
 And ah! by sages more erroneous taught:
 So strange, uncertain, difficult and steep,
 So strait, so intricate, and oft so deep
 In Fancy's mazes wrapt,—their followers knew
 No certainty to credit or pursue,—
 Is now so amply and so truly shown,
 That where men err, the error is their own.
 'Tis granted, oft, on either side there lie
 Some myst'ries puzzling to the curious eye:
 These with our passage seldom interfere,
 And neither should, nor can be fathom'd here.
 The end is pointed out—the means t' attain
 That glorious end, to simplest minds are plain.'

AKT. XIII. *The Loufiad, an Heroi-Comic Poem. Canto IV.* By Peter Pindar, Esq. 4to. 23 pages. Price 2s. Symonds. 1792.

INDEED, friend Peter, this story of the louse grows stale, and thou thyself, if rightly we divine, art aware of it; for thy muse, though on other themes as vigorous as ever, on this subject now flags and loiters:—Not that we mean to insinuate, that this canto is destitute of humour; like every other production from the pen of this singular genius, it has its strokes of pleasantry, and will afford the reader amusement. Of what kind will appear from the author's own argument.

'Morning and majesty get out of bed together—A most solemn and pathetic address to the muse, with respect to omens—A serious complaint against the omens for their non-appearance on so important an occasion—The wives and daughters of the cooks seek the palace, to encourage their husbands—A beautiful comparison of cocks and hens—The dismay of the cooks—The natural history of eyes—Mister Ramus enters the kitchen—Mister Ramus is praised for dexterity in shaving majesty—Mister Ramus's consequence with majesty superior to that of great ministers—Mister Ramus's namby-pamby name Billy, given by majesty—The dread occasioned by Mister Ramus's appearance amongst the cooks—Mister Secker, clerk of the kitchen, enters in a passion—Mister Secker threatens tremendously—A wife of one of the cooks nobly answers Mister Secker, and vows opposition—Mister Secker replies with astonishment, vociferation, and threat—The

heroine's

heroine's rejoinder to Mister Ramus, with much sarcasm—Mister Secker groweth very wroth—studieth revenge—Prudence appeareth to him, and administereth great and wholesome advice—Prudence becalmeth the clerk of the kitchen—A second heroine appeareth, speechifieth, and threateneth—flily alludeth to the immense wealth of male majesty, and the heaps of diamonds belonging to female majesty—praiseth her husband's cleanliness, and denieth a louse-existence in his head, and squinteth at Mister Secker as the probable owner of the animal—Mister Secker rageth a second time—One of the finest comparisons in the world, between Mister Secker in a passion, and a leg of mutton and turneps in the pot—The poet pauseth, moralizeth, and trembleth at that devil, lately introduced to the world, called equality, the enemy of majesty—Some of the sweetest lines in the world on the occasion—Prudence re-entereth to becalm Mister Secker, by clapping her hand on his mouth—An inexpressibly apt bottle-of-small-beer comparison—The cook major rises in wrath, and is very satirical on Mister Secker—The clerk of the kitchen replies with intrepidity—A great deal of good company rushes into the kitchen—Mister Secker commands silence, and announces the will of his sovereign—The sovereign eloquently announceth also his own will—A sweet and sublime comparison, equal to any thing in Homer.'

We select the following lines, p. 18.

' Again came Prudence, quaker looking form,
Sweet-humour'd Goddess, to suppress the storm,
Who clapp'd her hands (indeed an act uncouth)
Full on the gaping hole of SECKER's mouth;
Compressing thus a thousand iron words,
Sharp ev'ry soul of them as points of swords:
But soon her hands forsook his lips and chin;
Who own'd the Goddess, and but gave a grin.
Thus from a fretful bottle of small beer,
If, mad, the cork should leap with wild career;
Lo, to the bottle's mouth the butler flies,
And with dexterity his hand applies!
In vain the liquor buffles 'mid the dome;
John quells all fury, and subdues the foam!"

ART. XIV. *The Adventures of Telemachus: in Blank Verse, from the French of M. Fenelon, Archbishop of Cambray.* By J. Y. A. M. and formerly Fellow of St. John's College, Cambridge. 3 Vols. 12mo. 847 pages. Price 10s. 6d. sewed. Chester, Fletcher; London, Sael. 1791.

HAVING, in our Review for *December* last, taken notice of a translation of *Telemachus* in rhyme, and expressed our general sentiments concerning poetical versions of a work originally written in prose, we shall be the more brief in our account of the present work. It differs from the translation just referred to, in being written in blank verse, which, in long works, we do not hesitate to pronounce to be always preferable to rhyme. The translator professes to have 'spared no pains to do justice to his author, in studying not only the genuine sense and meaning, but in imitating also, as far as he was able, the simplicity, ease, and peripicuity of the original.' His opinion is, that the form he has

chosen 'tis more pleasing to the ear, more apt to engage the attention, and makes a more lively impression upon the mind, than a prose translation'. The tastes of men are, as he says, various; and, in the present case, every reader will be determined by his own.—To assist our readers in forming an opinion of the merit of this translation, we quote a short passage, in which Telemachus describes the beauties of Egypt, and the wisdom of its government: p. 35.

' If any charm of pleasure could have mov'd
Our hearts in sorrow sunk, and deep regret
For freedom lost; how might those scenes have charm'd,
That now surrounded us!—the fertile plains
Of Egypt water'd by a thousand streams,
A garden of delights! on either hand
Fair, stately cities rising to the view,
Delightful villas, cultivated fields
That wave with golden crops, year after year,
With inexhaustible fertility!
Meadows with flocks and herds diversified,
Husbandmen bending under loads of fruit,
That bounteous nature from her copious horn
In rich abundance pour'd! and all around
Shepherds that taught each echo to repeat
The liquid melody of their vocal reeds!

' Happy that prince, said MENTOR, whose delight
Is in his people's happiness and love!
Whose laws breathe wisdom and benevolence!
Still, as his people taste the fruit of peace,
They feel their happiness deriv'd from him.
If ever it should please th' immortal powers
To place you on your royal father's throne,
'Tis thus, TELEMACHUS, you ought to reign;
Be this your wisdom; gain your people's love;
And love them as a father loves his children.
Blest with the sweets of plenty and of peace,
Then shall they say, with gratitude and joy,
'Tis thus the king delights to make us happy!—
'Those kings, whose only aim is to be fear'd,
To force their people to submit, like slaves,
To base oppression, arbitrary power,
Are justly stil'd the scourges of mankind.
They're fear'd, 'tis true, and so far gain their ends:
But dark distrust, revenge, and deadly hate,
Still rankling in their people's breasts, such kings
Have from an injur'd people more to fear,
E'en than their people have to fear from them.'

It must not be omitted, that this work has, in part, the *Imprimatur* of the late Dr. Johnson.—'It will probably,' says the translator, 'be no inconsiderable satisfaction to the reader to be informed, that the late celebrated Dr. Samuel Johnson*, having perused the two first books, was pleased to express his approbation.'

* He was then on a visit at Oxford, in the summer of 1782.

ART. XV. *A Poetical and Philosophical Essay on the French Revolution.*
Addressed to the Right Hon. Edmund Burke. 4to. 39 pages. Price
 2s. Ridgway. 1793.

THE author of this poem, Mr. Courtenay, a zealous friend of liberty, exults in the victories of France, because she fought against despotism, and reprobates the doctrine that would authorise their extermination, as a proscribed race. Mr. Burke's political logic he exposes to ridicule, in a bold strain of satire, which does great credit to his poetical talents. Of this, as well as of the free spirit with which the piece is written, the following lines will afford a specimen. p. 11.

‘ But lo! imperial chiefs with vengeful ire,
 Against a people's peace, and rights conspire;
 War is their royal game, a realm the prize*,
 Men are but *counters*, in the tyrants eyes.
 —Lash'd to manœuvre with habitual skill,
 Fight without cause, and without passion kill.
 Drill'd to machines, their servile bands advance,
 With fire and sword to tame disloyal France.
 To stamp the wrath of kings to after-times,
 And waste the beauty of her genial climes.
 There, golden fruit to sweet luxuriance grows,
 The various vine in vivid clusters glows.
 There, bounteous crops enrich the happy swain,
 And tell th' incipient bliss of Freedom's reign.
 —Can servile bands republicans control,
 And quell their new born energy of soul?
 In vain, proud Austria her whole force combines,
 Her trench they storm, and force her boasted lines.
 She yields, she flies, despair and shame her guide,
 Shorn of her beams, and fall'n her crested pride.
 The gothic tower, thus rear'd in ages past,
 One moment sinks, beneath the lightning's blast.

‘ Thro' every breast heroic ardour runs,
 All feel alike, when nature ranks her sons;
 The patriot soldier pants for public praise,
 And France revives the fame of ancient days.
 Man, equal man, no vain distinction knows,
 With pride he thinks, with energy he glows.
 Republic valour every bosom fires,
 Republic virtue every soul inspires:
 Thus Greece renown'd, repell'd the barbarous hosts,
 That Persia pour'd in torrents on her coasts,
 We add the following eulogy on Voltaire. p. 18.

‘ When o'er the land, sad superstition threw
 Her gloom, and ting'd Religion with her hue,
 Voltaire arose;—wit's polish'd shafts he sped,
 The loves and graces hover'd o'er his head;

* * Les Souverains jouent les provinces, et les hommes sont les jetons
 qui payent. *D'œuvres Posthumes de Fred. II. Roi de Prusse. T. 2. p. 214.*

The tender muses every verse inspire,
 To themes sublime attun'd his lofty lyre;
 Virtue and Brutus trod the wondering stage,
 And Rome's free spirit fir'd a servile age.
 Sportive, yet keen, his laughing satire flows,
 His scornful ridicule sham'd reason's foes;
 Till indignation fir'd each generous breast,
 And mitres, cowls and priests became a jest;
 Ev'n vengeful bigotry was taught to feel,
 "And persecution mourn'd her broken wheel."
 With endless fame, his glorious toils are paid,
 And grateful honours glad th' illustrious shade."

ART. XVI. *A Speech at the Whig Club; or a Great Statesman's own Exposition of his Political Principles. With Notes Critical and Explanatory. An Answer to Two Letters signed "Hon. St. Andrew St. John, and Robert Adair;" published in the Morning Chronicle of Monday, December 10, 1792. A Consoling Epistle to Mr. F—, on his late Accident. An Admonitory Epistle to the Honourable Thomas Erskine, Attorney General to his Royal Highness the Prince of Wales. A Postscript to the Admonitory Epistle. The Bishops Wig, a Tale. All published originally in the Sun. 4to. 42 pages. Price 2s. 6d. Southern. 1792.*

OF the pieces that compose this medley, it is not enough to say, that they have no claim to be rescued from that oblivion, into which they would have naturally sunk in the public print in which, as the title informs us, they first appeared. It must be added, that they abound with the grossest misrepresentation of some of the most consistent and illustrious friends of the British constitution; misrepresentation, adapted to impress upon the public mind the dangerous opinion, that every friend of reform, in the higher as well as lower classes, is a disloyal subject, and a promoter of mobs and insurrections.

ART. XVII. *Dramatic Pieces, from the German. 1. The Sister; a Drama, by Goethe, Author of the Sorrows of Werter. 11. The Conversation of a Father with his Children, by Gesner, Author of the Death of Abel. 111. The Set of Horses, a Dramatic Piece, by Emdorff. 8vo. 218 pages. 4s. Cadell. 1792.*

THE names of Goëthe and Gesner will be a sufficient recommendation of the two former of these pieces. The third is one of the most admired little comedies of the German stage, and was a peculiar favourite of the late king of Prussia.

The story of the Sister, is, perhaps, one of the most simple that was ever trusted upon the theatre, yet in the hands of Goëthe it produces a wonderful effect: its delicate touches of sentiment and passion supply the want of plot and incident. Marianne is the daughter of Charlotte, who, at her death, entrusted her to her admirer William; with him Marianne lives as his sister; they contract a mutual attachment, which, on the side of Marianne, passes for sisterly affection. On her receiving an offer of marriage from William's friend, an *eclaircissement* takes place, and the termination is a happy marriage. This artless tale is told in the purest language of nature, without a single artificial decoration or stage contrivance, yet it leaves the reader satisfied

fed and delighted. We can make no extracts; for any detached portion of the piece would lose its effect.

The second piece is a moral conversation, held by a father in his illness with his children, on the danger of disregarding the laws. The father relates the particulars of a case, in which his mind sustained a violent struggle between the opposite claims of justice and compassion, and in which he determined, that virtue requires a strict adherence to the settled laws of society respecting property, even when that adherence may interfere with the reasonable expectations of the necessitous. The dialogue, at the same time that it is sufficiently lively and amusing, strongly inculcates the principles of honour and integrity.

The third piece exhibits with much humour, and several strokes of wit, the characters of an honest old sportsman, who thinks of nothing but his dogs and his game; a low-bred woman of quality, whose first objects are her dress and her table; an affected fine gentleman; and a man of fashion, who exchanges his intended bride for a set of horses. The following scene, in which the baroness gives her instructions to Bertrand, the maitre d'hotel, is amusing. P. 108.

* *Baroness.*—My dear Bertrand, what anxiety I am in, when every thing is so arranged, so perfectly well arranged, I flatter myself; it is now two o'clock, and count Reitbahn is not arrived.

* *Bertrand.*—People in town, my lady, rise late, and he has a pretty long journey to make.

* *Baroness.*—But I have a note from my sister, that he left town this morning about six o'clock.

* *Bertrand.*—He should have been here then several hours ago. I understand the count generally drives hard; his horses are excellent.

* *Baroness.*—I am terribly afraid some accident has happened to him; and not only to him, but to his companion. He brings with him a friend of the highest eminence and fashion; of such eminence and fashion, that I should be afraid to receive him, had I not a perfect confidence in the wisdom of my measures, and the fidelity of your execution of them.

* *Bertrand.*—With your ladyship's taste and knowledge one might receive an emperor.

* *Baroness.*—Yes, I believe he will find things in a stile of excellence.

* *Bertrand.*—With your ladyship's gracious permission, may I ask the name of this noble guest?

* *Baroness.*—He is a gentleman, who, during the four weeks he has been returned from Paris, has made some noise among the *beau monde*.—He gives the *ton* in every thing.—Such talents, such accomplishments! He has invented a new button for the men, and had the chief hand in the last elegant head-dress for the ladies.—Besides, he is such a literary character. He has written two delightful *chateaux*, and filled up the *Bouts rimez* in the last *Mercurie Galant*.

* *Bertrand.*—He must be an incomparable fine gentleman. Will your ladyship have the condescension to tell me his name?

* *Baroness.*—The Count de Narcisse.

* *Bertrand.*—I have had the honour to hear him frequently mentioned. His father left him a very large fortune.

* *Baroness.*—Paris has ruined him a little; but then it has made him so charming a man—given him so exquisite a taste.—You have

taken

taken care, I hope, that the ragouts are seasoned to a scruple.—Then as to the establishment—are there not two laced liveries that don't wait at present?

* *Bertrand.*—Yes, my lady.

* *Baroness.*—I would not have them unemployed; so put them on the gardener's two lads, and let them wait at table.

* *Bertrand.*—Your ladyship's idea is admirable; it shall be immediately put in execution.

* *Baroness.*—Thomas, the baron is a sportsman; the stable boys may wait as *piqueurs*.

* *Bertrand.*—The suggestion is worthy of your ladyship. Yet, I'm afraid, there is a small objection; they will smell of the stable.

* *Baroness.*—Oh! we shall burn frankincense during dinner.

* *Bertrand.*—Your ladyship is so ingenious,

* *Baroness.*—But we must perfume the stable too on account of my son-in-law.—I shall send you a bunch of lavender for the purpose. So much for two of the senses; but there is a third that I wish also to provide for. We must have music while we sit at table.

* *Bertrand.*—Music, my lady.

* *Baroness.*—Yes, music; that will be something peculiarly my own taste.

* *Bertrand.*—If we could find musicians.

* *Baroness.*—They must be all my own people; no hired performers. There was an excellent tabor-pipe at the last fair in the village; these with the blind fidler and the lame bass that played at the gardener's wedding.

* *Bertrand.*—Your ladyship has such resources,—they shall be ordered immediately.—They play'd the minuet de la cour incomparably, only they could not quite master the gavot.

* *Baroness.*—The gavot is vulgar, and must be left out;—let them put in its place one of their best jigs;—they play'd a jig so admirably, that I had almost forgot my dignity, and danced to it myself.—The schoolmaster too sings an excellent song,—let him be summoned.

* *Bertrand.*—The concert will be incomparable, my lady.

* *Baroness.*—The occasion calls for something superb;—I trust to your diligence. (*Exit Bertrand.*)

We meet with several Scotticisms in the course of the translation; such as, “won't you cause them remove the bares;”—“he was so humane as to see me the length of your stable-door;”—“they know almost nothing,” &c.

ART. XVIII. *Columbus, or a World Discovered. An Historical Play. As it is performed at the Theatre-Royal, Covent Garden.* By Thomas Morton, of the Honourable Society of Lincoln's-Inn. 8vo. 66 pages, Price 1s. 6d. Miller. 1792.

THOUGH a species of dramatic writing, which has the sanction of Shakespeare's name, cannot be wholly rejected, it must be allowed that the *historical play*, which represents a course of events without regard to any of the unities of the drama, and which brings the buskin and the sock upon the stage together, is a difficult undertaking. Without entering upon a general disquisition on the essential requisites of this

this kind of theatrical exhibition, we may be allowed to say, concerning the present piece, that it is not without glaring defects. The incidents are indeed well calculated to captivate the spectator's imagination; and the effect has been very successfully heightened by the splendid decorations of the exhibition. The pathetic tale of Alonzo and Cora, which the author has borrowed from Marmontel's Incas, has great merit, and is happily introduced. The character of Columbus is supported with dignity, though scarcely allowed sufficient business in the play; but the unity of time is grossly violated, by supposing him during the representation to visit Spain and to return. The Indian chiefs are not without characteristic features; and Herbert is an honest Englishman, whose brave actions enliven the piece. But both Herbert and the rest of the comic characters abound with sentiments and language very incongruous to the general spirit of the piece, and often totally inconsistent with their respective situations. What can be more absurd than, by way of introducing traps for applause from the audience, to make Herbert entertain an Indian girl with descriptions of English women, containing allusions which it is impossible she should understand. For example, when Nelti says, 'I suppose English women, armed with spears, climb the mountains, and destroy the wild bull;' Herbert replies, 'No my dear, our English women find prettier amusement in encouraging the breed of horned cattle.' The characters of the physician and lawyer are full of improprieties of the same kind. With respect to the language, the higher parts of the play are written in a kind of measured prose, which might with very little difficulty be converted into blank verse, as in the following soliloquy. P. 51.

'Alonzo. Still must I wander near these awful walls, uncertain of my fate.—Though days and weeks pass on, yet nought I gain from lengthened time, but added woe.—Still, still I tremble for her life! And were my mind relieved from that distracting fear, what comfort even then could reach me—The treasure of my soul's immured in yon impenetrable shrine—buried for ever in that grave of youth and beauty.—Where can I find a thought of ought but wretchedness'—

Frequent and abrupt transitions from this stately language to the familiarity of comedy, offend the ear. But the greatest fault of this piece is still to be mentioned; which is, its departure from historical truth in circumstances of the first importance. To make Columbus first land in Peru, instead of the island of St. Salvadore, was a freedom which no dramatic exigency could justify. Shakespeare himself never took such bold liberties in his historical plays.

ART. XIX. *Just in Time, a Comic Opera, in three Acts. As performed at the Theatre-Royal, Covent-Garden, with the greatest Applause.* Written by Thomas Hurlstone. 8vo, 67 pages. Price 1s. 6d. Debrett.

THERE is little of novelty in the plot of this piece; it is nothing more than the common tale of a faithful lover arriving *just in time* to save his charmer from a disagreeable connexion, into which she is forced by the avarice and vanity of her parents. The performance is not, however, destitute of merit. The incidents are natural, and the

rural scenery is pleasing. Several of the characters are strongly marked with peculiar traits of comic humour. Sir Solomon Oddly, a wealthy, but ignorant cit, who, having accepted the honour of knighthood at a royal caudle drinking, returns to his study, to write 'Memoirs of the court of Aldermen, with a parallel between Plutarch's lives and those of the lord mayors of London.' Lady Oddly, whose first object, in marrying her daughter, is to gratify her own vanity in a grand gala. Dr. Camomile, who, having made an *immense fortune* by fashionable practice, chooses to double it by marrying an heiress, and master Stave, the parish clerk, a character abounding with oddity. We transcribe the following humorous scene between lady Oddly and Dr. Camomile. P. 23.

'Lady Oddly. Why, William, Roger, Peter! somebody throw open the large folding doors into the garden, or I shall faint: for I profess the unpolite behaviour of this perverse girl has nearly flung me into hysterics.

'Doctor. Will your la'ship accept of my arm, and please to regale your olfactory nerves by participating of this quintessence;—'tis delicately prepared, from a prescription of my own, at the express request of the dutchess of Dimple.

'Lady Oddly. O, you are too good, Sir;—the creature's want of breeding has, indeed, given me an imminency of *ennui*.

'Doctor. Your la'ship's politesse, I see, is conspicuous even in the choice of your indispositions—

'Lady Oddly. Choice of my indispositions!

'Doctor. Undoubtedly, no woman of quality would deign for a moment to be indisposed from any cause incidental to her inferiors—

'Lady Oddly. Really!

'Doctor. *Certainment*:—Why there is my charming patient, lady Spadilla Languish, has a routine of *derangement*—for particular noons, as regularly as she gives her routes and card parties at night.

'Lady Oddly. How new and fanciful!

'Doctor. Perfectly so:—it is quite genteel now to slip on a pleasing indisposition with the morning *deshabille*, and be completely restored to health the instant it is thrown aside for full drefs.

'Lady Oddly. Well, I protest I am charmed with the delicacy of the thought:—I really don't think I shall suffer a moment's health to intrude again before six o'clock in the evening; whilst the fashion lasts—but surely this delightful invention must be a severe stroke on the emoluments of you gentlemen of the college.

'Doctor. Quite the reverse! why your La'ship would scarcely believe that I rattled out no less than six setts of wheels in the course of last winter, merely in taking fees from my fair patients; when, in fact, the sovereign remedies for their several complaints, were green fruit at breakfast, to remove a pain at the stomach; a crowded Opera, or a Ball-room, to lower a fever; and a *petit soupé*, at three o'clock in the morning, to prevent indigestion! Lord, the disorder would be nothing without a doctor.

'Lady Oddly. How delightful!

'Doctor. Yes, the very quintessence of the *ton*—The whole antediluvian mode of practice is now nearly abolished, and your La'ship's very humble servant may be said to conduct the healing art in the first file of modern refinement,

Lady

* *Lady Oddly.* But you feel the pulse as usual, I suppose, doctor?

* *Doctor.* What, seize the delicate hand of a lady, according to the old savage custom of the grizzle-wigg'd school?—O, no, your la'ship—*tout au contraire!*

* *Lady Oddly.* Why how do you manage it?

* *Doctor.* If it's a nervous case, which we term a spasmodic affection, I set me down with my fair patient to a party at picquet, and contrive it thus—Quinte Major in Hearts, Ma'am, says I, I fancy are good for fifteen—yes, sir, with softest sensibility, says she—three kings are eighteen—then laying my two fingers on her lovely wrist, I go deliberately on—nineteen—twenty—twenty-one—telling the fluctuation of my patient's pulse, with the variation of my own game—till the dear creature is either repiqued, or capotted.

* *Lady Oddly.* What an admirable idea!

* *Doctor.* Quite so,

A I R XII.

* Were old Galen to rise
From Elysium below,
Of modern complaints
So little he'd know,
That amaz'd at the change,
And struck dumb with surprise,
He'd soon hurry back,
Nor believe his own eyes.

* For physic's exploded, so alter'd the trade is,
And wou'd you but know how I please all the ladies;
I prescribe a court dress, a route or a ball,
A play or an opera, or may be all;
First couple lead down—'twill do I can tell,
Cross over—back again—now my lady is well.

* Let fools their old nonsense
Still solemnly broach;
While they trudge it on foot,—
I loll in my coach;
They may pore o'er old books,
And incessantly toil;
Be theirs the dull task,
Mine—*Fashion* and *Hoyle*.

For physic's exploded, &c. &c.

* *Lady Oddly.* Charming! What a difference there is, Doctor, between you and Old Potion, our blind apothecary!

* *Doctor.* "The blind apothecary!" (*hesitating*) Yes, madam, I believe there is some little difference between us (*affectedly*).

* *Lady Oddly.* Oh! I have no patience with my little tasteless hussey, for being blind to such superlative merit.

* *Doctor.* Indeed (*viewing himself affectedly*) I do think miss Augusta's optics are not the clearest.

* *Lady Oddly.* But I'm determin'd she shall comply, and be rendered happy even against her will:—the wedding must positively take place to-morrow morning, or all my festoons of flowerets will be faded, and the beauty of my gala utterly destroyed.

* *Doctor.* I honor your la'ship's resolution!

* *Lady*

'*Lady Oddly.* And now, dear doctor, will you favour me, by taking a turn round the grounds, which I flatter myself your fine taste will approve:—by this time the rustic artists must have nearly compleated their works, and will wait for me to direct them in the finishing touch to their decorations.

'*Doctor.* I attend your la'ship to witness the happiest combinations.'

ART. XX. *The Narcotic, and Private Theatricals, two Dramatic Pieces.* By James Powell, of the Custom-House. 8vo. 67 pages. Price 2s. 6d. Symonds.

THE first of these pieces, formed upon the Spanish plot of a young wanton wife, whose gallant has the misfortune to drink a *narcotic* instead of a bottle of wine, and to be entombed in a chest, is more indebted for its effect to the narcotic and the chest, than to the wit or humour of the characters. Nevertheless it is well enough calculated to raise a laugh.

In the second piece, the rage for private theatricals is ridiculed with some spirit. The confusion which this passion brings into the house of a worthy alderman, as well as into his lady's head, is well described.

ART. XXI. *The Prisoner: a Musical Romance, in three Acts.* First performed by his Majesty's Company from the Theatre-Royal, Drury-Lane, at the King's Theatre, Haymarket, on Thursday, October 18, 1792. 8vo. 28 pages. Price 1s. Lowndes.

If this piece have been uncommonly successful in the representation, it must have owed its success in a great measure to the music and scenery. Without these accompaniments, it appears an insipid performance.

HISTORICAL ROMANCE.

ART. XXII. *Gonzalva of Cordova; or, Grenada Reconquered.* Now first translated from the French of M. Florian. In 3 Volumes. 12mo. 720 pages, Price 9s. sewed. Johnson. 1793.

THE literary reputation, which Mr. Florian has acquired by his *Numa Pompilius*, will not be diminished by his *Gonzalva of Cordova*. This is a work, that will not be lost in the general mass of those feeble productions of fancy and sentiment, which, for want of sufficient *flamina* of genius and learning, are born and perish in a day. The writer has not, like most of our modern novellists, contented himself with the extemporaneous effusions of his imagination, however vigorous; but has, with great industry, provided materials for his work by studying the history of the people, whose character and manners it was his purpose to delineate. In order to gain a correct acquaintance with the Moors of Spain, whose history is little known, Mr. F. informs his readers, that he has consulted the Spanish historians, those Arabian writers which have been translated, and the collections of various learned men. He has also studied the
manners

manners of the Moors in Spanish romances, in those of the ancient Castilians, and in manuscripts and memoirs sent him from Madrid.

In the first volume of the present work, the author gives a brief but masterly sketch of the history of the Moors; recording their principal revolutions, and tracing a model of their character and manners, in order to enable his reader to discriminate, among his fictions, the truths which serve as their foundation.—We have never seen the great events in the history of the Moors so clearly stated as in this volume. At the same time that it is drawn up with the precision of a journalist, it discovers the intelligence of a philosopher, and the elegance of a polite scholar.—This summary history is divided into four principal epochs. The first extends from the conquests of the Arabians at the end of the sixth century, to the establishment of the Omniades at Cordova. The second comprehends the reigns of the Caliphs of the West. In the third is collected the little that is known of the different smaller kingdoms, raised on the ruins of the Caliphate of Cordova. The fourth involves the history of the sovereigns of Grenada, to the final expulsion of the Moors in the 17th century.—From the fourth division we extract that part of the history, on which the subsequent fiction is principally founded, the siege of Grenada. VOL. I, p. 182.

Finally, there remained to the Moors but the solitary city of Grenada. There Boabdil still reigned; and this miserable prince exasperated by his troubles, turned his rage against his subjects, whom he ruled with rigour. The kings of Castille and Arragon, notwithstanding their pretended alliance with this feeble monarch, sent to him to put into their hands his capital, agreeably to the private agreement they affirmed he had made with them. Boabdil exclaimed against this perfidy; but complaining was now ill-timed, it became him to fight or renounce his crown. It must be confessed that the Moorish king took the noblest part; he determined to defend himself. Ferdinand, at the head of an army of sixty thousand men, the choice of the two kingdoms, advanced to besiege Grenada in the year 1491, on the 9th of May. This great city, I have already remarked, was defended by strong ramparts, flanked by a thousand and thirty towers, and by a number of works heaped one upon another. All that remained of these brave warriors attached to their country, their religion and their laws, united themselves in its walls. Despair increased their force; and under any other chief than Boabdil this despair might have preserved them. But this prince, alike feeble and ferocious, upon the least suspicion, or the slightest proof, caused the most faithful of his adherents to perish under the hands of the common executioner. He was equally hated and despised by the people of Grenada, who nicknamed him Zogoybi, or the Little King. All the tribes of Grenada, and that of the Abencerrages in particular, were discouraged and disconcerted. The ministers of law and of religion predicted aloud the end of the empire of the Moors, as it was only the horror which they entertained for the Spanish yoke which at all kept together a people incensed equally against their enemies and their monarch.

The troops of Ferdinand, on the contrary, intoxicated with their past success, considered themselves as invincible, and imagined they were proceeding to certain victory. They saw themselves commanded by chiefs whom they adored, Ponce de Leon marquis of Cadix,

Cadix, Henry de Guzman duke of Medina Sidonia, Mendoza, Aguilar, Villena, and, above all, Gonzalva de Cordova, with many other famous captains, followed their victorious sovereign. Isabella, whose qualities commanded esteem, whose grace and affability conciliated love, attended the camp with the Infant, her children, and the most brilliant court which was then in Europe. This great queen accommodated to circumstances her temper, which was naturally severe, and mingled with military labours, festivals and amusements. Tournaments relieved the toils of combat, illuminations, dances, games, occupied every summer evening, in that climate so delightful. Isabella presided over all; a word from her mouth was a recompense for every thing; a look from her made the meanest of the soldiers a hero. Plenty reigned in the camp, joy and hope animated every heart; whilst, among the Grenadians, mutual animosities, general consternation, and the certainty of wanting provisions, had frozen the courage of them all.

The siege continued almost nine months. Ferdinand did not attempt an assault against a place so well fortified. After wasting the environs, he waited patiently till famine should oblige Grenada to surrender. Satisfied with thundering on the ramparts, with repelling the frequent sorties of the Moors, he engaged in no decisive action, and concluded every day with some advantage over an enemy which could not escape him. An accident in the night set fire to Isabella's tent, and a conflagration destroyed all the camp. Boabdil did not avail himself of it. The queen wished that in the place of the camp which had been burned, a city should be erected, in order to convince the Musselmans that the siege never should be raised. This idea, great and wonderful, worthy the genius of Isabella, was completed in eighty days. The Spaniards settled themselves in this city, which was regularly surrounded by walls. It still remains and bears the name of Santa Fé, given it by this pious queen. At length, pressed by famine, and generally beaten in the slighter skirmishes which constantly took place under the walls, abandoned by Africa which made no attempt to succour them, the Moors perceived the necessity of surrendering. Gonzalva de Cordova was entrusted with the commission of regulating the articles of capitulation.

It was determined that the people of Grenada should acknowledge Ferdinand and Isabella for their sovereigns, as well as their successors on the throne of Castille; that they should restore, without ransom, all christian prisoners; that the Moors, in possession of their own laws, should preserve their customs, judges, a portion of their mosques, and the unrestrained exercise of their religion: that they might keep or sell their effects, retiring to Africa or wherever else they thought proper; but that the Castellians should never compel them to leave Spain; that Boabdil should enjoy, in Alpuxares, a rich and extensive domain to manage as he thought proper.

This was the capitulation, which the Spaniards but ill observed. Boabdil executed this some days before the time agreed upon, having learned that his people, incited by the imans, wished to break the negotiation, and bury themselves in the ruins of Grenada. The wretched king hastened to deliver to the Castellians Albayzin and Alhambra; he then hastened to present the keys to Ferdinand, and entered the city no more. Soon afterwards, followed by his family and a small
number

number of attendants, he took the road to the melancholy domain which was given him for a kingdom. Arrived at mount Padul, from which Grenada was visible, he gave it a last look, and his eyes were bathed in tears. My son, exclaimed his mother Aïxa, you may well weep like a woman, over a throne you knew not how to defend like a man. This unhappy man could not long live as a subject in the country where he had governed; he soon afterwards passed over into Africa, and was slain in battle.

• Isabella and Ferdinand made their entrance into Grenada, Jan. 2, 1492, amidst the clamour of artillery and the shouts of the military. The city seemed deserted; the Moors, concealed in their houses, fled from the sight of their conquerors, concealing their tears and their despair. The sovereigns went in solemn procession to the grand mosque, which was transformed into a church, where they returned thanks to the deity for their extraordinary success. Whilst they were discharging this pious duty, the count of Tendilla, the new governor of Grenada, fixed the triumphant cross, the standard of Castille and St. James, upon the highest tower of the Alhambra.

• Thus fell this famous city, and thus ended the power of the Moors in Spain, after it had existed seven hundred and eighty-two years, from the conquest of Tarik.'

The fictitious part of this work, contained in the second and third volumes, exhibits Gonzalva of Cordova with great splendour, in the several characters of a hero, a lover, and a friend.—As a *hero*, he performs exploits, which might rival the fame of the Macedonian conqueror. He rescues a Moorish princess from a band of fierce barbarians, who fall at his feet. In combat, he successively encounters and defeats three Moors, his rivals. At his return to the army of Ferdinand and Isabella, by whom he had been sent on an embassy to the court of Fez, the army exults, like the Greeks on the return of Achilles. In battle, he carries destruction before him; in prison, and chains, his fortitude never forsakes him. In the capture of Grenada, after dealing slaughter around him, with invincible prowess, he fixes the Castilian standard on the rampart of the city; and he closes the triumph with a single combat, in which, with the fierceness of a lion, he meets and subdues an African chief, who had been his rival. As a *lover*, Gonzalva's passion is pure, ardent, and sublime. Enamoured with a moorish lady, who afterwards appears to be the princess whom he had rescued, and the sister of the moorish king, the gratitude of the fair Zulima attaches her to her deliverer, and she relates to him the origin of the calamities of Grenada, with many particulars respecting the moorish court. The protracted tale, with other tender circumstances, as in the loves of Æneas and Dido, confirms their mutual passion. Love inspires Gonzalva with ardour in his heroic achievements; and at length, after encountering many dangers, his fidelity is rewarded with conjugal felicity. As a *friend*, Gonzalva had from his childhood been united in affection to Lara, a youth educated in the same city, and the same camp with himself. Entirely devoted to each other, they vie in expressions of disinterested and generous attachment: when Gonzalva is consigned to destruction, Lara interposes to save him; and a combat of friendship ensues, resembling that of Damon and Pythias.

The

The story is throughout happily conceived; and, if it sometimes lean towards the improbable, it never fails to be interesting. The moorish character, in which the valour, generosity, and courtesy of the knights of Europe were combined with the transports and furious passions of the orientals, is supported with great propriety and spirit in the principal persons of the piece. Moorish manners and customs are well described: each book is agreeably opened with general sentiments and reflections; and the whole is written in an elegant and animated style. We close our account of this pleasing performance, with extracting part of the tale of a Numidian chief, describing a life of pastoral simplicity.

The Numidian began in these words: Vol. III. P. 63.

‘Happy is that obscure being, who without rank, or fortune, or birth, knows no other duties but the simple ones of nature, no pleasures but to love, no glory but to be beloved. Insensible to that foolish pride which constitutes our first requisite: he seeks not, in other countries, perils and sufferings which were not intended for him. He lives not at a distance from the worthy object of his tenderness, and adds not to the unavoidable pains of love, the more cruel pain of absence, which nature wished to have spared him. In tranquility he passes his days in the place where they commenced. Beneath the tree where he sported as a child, he reposes with his wife, and sleeps away his old age. The cottage where he was born gives birth also to his sons and his daughters. Nothing changes; nothing will change on his account. The same sun delights; the same fruits nourish; the same verdure charms him, and the same companions, more and more beloved, make him more sensibly enjoy the blessings of nature, the transports of love, and the charm of equality.

‘Such ought to have been my lot, and such it was before the war of Grenada. I was born amongst those pastoral tribes, who, without towns or any fixed place of residence, dwell beneath tents with their flocks, removing from pasture to pasture; and wandering amongst the deserts from the foot of Atlas to the borders of ancient Egypt. These people are descended from the first Arabians, who leaving the happy region of Yemen under the conduct of Afrik, vanquished extensive climes, to which they gave the name of their leader. The vanquished were confined to the towns. The conquerors, who never fought, never loved any but the pastoral life, took possession of the plains, and spread their tribes amongst the immense tracts of Bili-dulgerid.

‘There we preserved the manners and customs of our ancestors; there every tribe apart preserved its flocks, its wealth, in a circular district of tents, covered with the skins of camels. Free, but governed by a sheik, the camp formed a republic, which remained or removed, determined on war or peace, according to the advice of the heads of the tribe. Our sheik administered justice, and the whole code of our laws was reduced to this simple maxim—Be happy, and do injury to no one.

‘Our wealth consisted in camels, whose indefatigable swiftness could, in one day’s space, transport us a hundred miles from our enemies; in steeds, invaluable for their courage, their docility, their attachment to their master, of whom they were the dearest companions; in flocks, whose fine fleeces furnished our only cloaths, and
whose

whose delicious milk was our only food. Content with these gifts of heaven, we despised gold and silver, with which our mountains abounded, if our hands, covetous as those of Europe, had prompted us meanly to sink mines. But the verdant pastures, fields of barley and of rice, to us seemed preferable to that dangerous metal, source of the miseries of the world, and which you yourselves, it is said, doubtless, aware of the crimes which they tempt you to perpetrate, take only from the earth by the hands of criminals.

Peace, friendship, and harmony, reigned in the bosom of each family. Faithful to the religion which our ancestors transmitted to us, we adore but one God, and we reverence his prophet. Without wearying our weak capacities with commenting on that divine book, without asserting that guilty pride of explaining his holy maxims, we are certain of following them, when we execute the duties of a man, in practising those mild duties which nature engraved upon our hearts, before they were written in the sublime Koran. We are of opinion that one good action is better than many prayers; that justice and charity are more sacred than the Rhamadan; and obliged in our deserts of sand to forego certain ablutions, we endeavour to compensate for them by charity, benevolence, and above all, by hospitality. Faithful, during forty centuries, to that duty so pleasing to our hearts, we revere it as the first, and we cherish it as the most amiable. Every stranger, although an enemy, who touches the threshold of our tents, becomes to us a sacred object. His life, his goods, his security, becomes to us a sacred deposit, confided by the Almighty; every day we implore him to grant us this honour, for which the chiefs of our family contend. Never does one of these take his meal within his tent; his table is always at the entrance; seats are already prepared; nor does the master take his seat till he has three times exclaimed, In the name of God, the Father of man, if there be here a traveller, a poor man, or an unfortunate person, let him come and partake of my fare, and relate to me his sorrows.'

The translator has executed his task in a manner which does justice to his author, and credit to himself.

ART. XXIII. *The Castle of St. Vallery. An ancient Story.* 8vo. 77 pages. Price 2s. Robinsons, 1792.

As the age of chivalry, so also the age of ghosts, is past. For want of faith, which makes things that are not to be as though they were; stories, in which supernatural events are introduced, leave less impression than formerly. Nevertheless, to those readers with whom faith in ghosts still lingers, or whose lively imaginations can supply the place of faith, the Castle of St. Vallery, like the Castle of Otranto, and the Old English Baron, will be an interesting tale. The story is well conceived, and the language is correct and forcible.

M. D.

L A W.

ART. XXIV. *Juridical Essays; being Remarks on the Laws of England. Respectfully submitted to the general Reader, By Edward Randall, of Cambridge.* Small 8vo. 108 pages. sewed. Deighton. 1793.

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THE author observes, in the introduction, P. 1, 2, 3.

* The following essays are with diffidence and respect more particularly addressed to the unprofessional reader. To gentlemen of the profession the author cannot aspire at the honor of communicating any additional information, as it is most probable they, (or at least the greater part of them) from their habits of reflexion on judicial topics, have with superior penetration anticipated the few hints contained in this little volume. But the science of jurisprudence is not interesting merely to a particular class of men; it is of most extensive influence, inasmuch as it holds out protection to the humblest cottager, as well as to the most illustrious senator. It is desirable therefore, that the dialect of the Temple, Lincoln's-Inn, and other legal seminaries, should be in some degree intelligible to the community at large; and the more barbarous that dialect may be, the more it becomes necessary, for the honour of the profession, that the public should understand the reason of its crudity; a defect which if not traced to its origin, will perhaps be imputed to the practice of the profession, who are under the necessity of conforming to the system of law as they find it, with all its imperfections. It is not however an uncommon thing, to hear men who have been entangled in legal perplexities, imputing all their troubles to their professional agents, whom they consider as the ministers of intricacy and chicane. To minds endued with sensibility, anxious to obtain the grateful esteem of the virtuous, and the commendation of the wise, this cannot but be extremely painful. To such minds it is not enough that their pursuits are advantageous to themselves, they must also be esteemed useful and honourable by others. The wealth of Indus affords no compensation for the loss of public approbation and esteem; or for being pointed at as an object of jest and ridicule: and if lawyers have feelings like other men (which I hope there is no reason to doubt) the shafts of comic ridicule which are so frequently aimed at them cannot be very agreeable. In vindication of the profession, of which both from inclination and early destination I am a member, I think it may be asserted, that the chicanery complained of in the practice of the law, arises not so much from the improper conduct of the lawyers of the present day, as from the radical defects of our judicial code: and this it is hoped will in some measure be evinced by the few following observations, which are confined to some of our maxims relative to landed property; a part of the law which ought to be familiar to every one, as it is in daily use; especially in a commercial country, where land is by its frequent transfer become an article of commerce. The author intended to have animadverted upon some of the forms of proceeding in the conduct of suits in our courts; but that he finds has been lately done by a gentleman better qualified for the task, who has concisely and intelligibly not only pointed out the defect of these forms, but has offered a plan for their amendment*.

Agreeably to these views, Mr. R. makes (Essay I.) some general reflections on the necessity of reviewing the laws; wherein he takes

* * Explanation of the practice of the law, by John Frederic Schiefer, esquire.

notice of the obsolescence of some customs, the unintelligibility of some terms, and the want of simplicity in our legal proceedings; and gives an historical deduction of our judicial code, and the causes of its present obscurity.

Essay II. presents an outline of the feudal system; in which Mr. R. traces the origin of the idea of property, the origin and progress of the feudal system, and in what manner it affected the general interests and improvement of mankind. Essay III. treats of primogeniture, and the fictitious reasons given in law-books for the admission of collateral kindred. He says, it is generally allowed, that the feudal system was parent of this law, whereby the lands of the owner, if not disposed-of by will, are to descend to the eldest son. Many humane and sensible remarks are made on the severity and injustice of this law, and on some absurd fictions, which disgust rational minds, and disgrace our judicial code.

We have our doubts, whether it be quite accurate to speak of the feudal system absolutely, as the parent of the law of primogeniture: though it certainly did, in a high degree, enforce it, and finally establish it. The rule of primogeniture seems to have prevailed where the feudal system was never known. It seems to have operated in the east as well as the north, in very early periods. By the Jewish law the eldest son received a double portion of the inheritance; and even in the early periods of Rome, the law of primogeniture appears to have been known.

Essay IV. contains remarks on entails, and cursory remarks on the abstruse doctrine of contingent remainders. After having pointed out to the reader some of the antiquated maxims on which our laws of property are founded, in order to show the impropriety of making these maxims the basis of modern reasoning, the author proceeds, in Essay the fifth, to consider the mode of transferring property, and offers strictures on its complexity.

Essay VI. treats of the prolix, and redundant diction of legal instruments and acts of parliament, the artificial niceties resorted to in their construction, and conjectures as to the origin of that diction.

These essays are, in our opinion, valuable; and, in addition to what Mr. Barlow has said, in his *Advice to Privileged Orders*, and Mr. Schieffer in his *Practice of the Law* will repay the serious perusal, not only of the general reader, but of professional men. Y. A.

ART. XXV. *The whole Proceedings on the Trial of an Information exhibited Ex-Officio by the King's Attorney General against Thomas Paine, for a Libel upon the Revolution and Settlement of the Crown, and regal Government as by Law established; and also upon the Bill of Rights, the Legislature, Government, Laws, and Parliament of this Kingdom, and upon the King. Tried by a Special Jury in the Court of King's Bench, Guildhall, on Tuesday, the 18th of December, 1792, before the Right Honourable Lord Kenyon. Taken in Short-Hand by Joseph Gurney. 2d. Edit. 8vo. 196 p. Pr. 3s. 6d. Martha Gurney. 1793.*

WHETHER we consider the object of the prosecution, the publication which gave rise to it, or the new and extraordinary circumstances by which it was preceded and accompanied, this trial must be

allowed to be one of the most singular and interesting recorded in our history.

The information filed in Easter term, in the 32d year of George the Third, states 'that Thomas Paine, late of London, gentleman, being a wicked, malicious, seditious, and ill disposed person, and being greatly disaffected to our said sovereign lord the now king, &c. intending to scandalize, traduce, and vilify the late happy revolution, providentially brought about, and the means by which the same revolution was accomplished, to the happiness and welfare of this realm; and to scandalize, traduce, and vilify the convention of the lords, spiritual, and temporal, and commons, at whose request their said majesties, &c. and also by most wicked, cunning, and artful insinuations, to represent, suggest, and cause it to be believed, that the parliament of this kingdom was a wicked, corrupt, useless, and unnecessary establishment; on the 16th of February, in the thirty-second year of our said present sovereign lord, &c. he, the said Thomas, wickedly, seditiously, and maliciously did write and publish, and cause to be written and published, a certain false, scandalous, malicious, and seditious libel, entitled, 'Rights of Man, part the second, containing Principle and Practice, &c.' in which, among other things, are contained divers false, scandalous, malicious, and seditious matters hereafter recited.'

'To this information the defendant hath appeared, and pleaded not guilty, and thereupon issue is joined.'

The charge having been opened by Mr. Percival, the attorney general arose, and began his speech by contradicting an opinion which he said had gone abroad, indicating that this prosecution did not correspond with his private judgment. He then stated, that the present publication was not the first of its kind which the defendant had sent forth; but however reprehensible 'Rights of Man, Part 1,' might be, 'yet it was ushered into the world under circumstances that led him to conceive that it would be confined to the judicious reader, and when confined to the judicious reader, it appeared to him, that such a man would refuse as he went along.'

'But, gentlemen,' adds he, 'when I found that another publication was ushered into the world still more reprehensible than the former; that in all shapes, in all sizes, with an industry incredible, it was either totally or partially thrust into the hands of all persons in this country, of subjects of every description; when I found that even childrens' sweetmeats were wrapped up with parts of this, and delivered into their hands, in the hope that they would read it; when all industry was used, such as I describe to you, in order to obtrude and force this upon that part of the public, whose minds cannot be supposed to be conversant with subjects of this sort, and who cannot therefore correct as they go along. I thought it behoved me, upon the earliest occasion, which was the first day of the term succeeding this publication, to put a charge upon record against its author.'

Sir Archibald Macdonald, after this, proceeded to state, that he imputed to Mr. P.'s publication, a wilful and deliberate intention to vilify and degrade the whole constitution of this country, not as introduced, for that he would never admit, but as 'explained and restored at the revolution;' a wilful and deliberate intention to prejudice the people against it; to represent the regal part of the government, 29

an oppressive and an abominable tyranny, and to insinuate that the whole legislature was a direct usurpation.

He then read certain passages from *Rights of Man*, Part II. viz. one respecting 'hereditary governments,' in p. 21; a second in p. 47, concerning 'a Dutch Stadtholder, or a German Elector;' a third in p. 52, concerning a 'Constitution,' and 'the Bill of Rights;' a fourth in p. 56, about 'regular law;' a fifth in p. 63, about 'an English parliament,' and, 'an opium wand;' a sixth in the note in p. 116, about 'William and Mary, and George I.' and a seventh in p. 161, about 'the farce of monarchy and aristocracy.' After producing a letter addressed to himself, and supposed to be written by 'Thomas Paine,' the attorney-general called three witnesses in order to prove the hand-writing of the defendant.

Mr. Erskine, counsel for Mr. P., began by paying many compliments to the king and prince of Wales, the latter of whom was supposed to have been reflected upon in the above letter, which, he contended, if written at all by the defendant, could not have been transmitted until after he had been in a manner insultingly expelled from this country by the influence of government, and had actually become the subject of another nation.

He then entered into a long, and perhaps an unnecessary justification of his own conduct on the present occasion.

He asserted, that although the jury should think that the work in question had been circulated among men unequal to political researches, and had tended to alienate their opinions 'that they could not, without a manifest breach of duty, convict the defendant of a libel, unless he had clearly stepped beyond that extended range of communication which the ancient wisdom and liberal policy of the British constitution has allotted for the liberty of the press.' 'The law of England, [adds he] both in its forms and substance being the only rule by which the author, or the work can be justified or condemned, and the charge upon the record being the naked charge of a libel, the cause resolves itself into a question of the deepest importance to us all, the nature and extent of the liberty of the English press.'

After declaring that he himself was attached to the genuine principles of the British government, and that he defended his client upon certain points, 'not only consistent with its permanence and security, but without the establishment of which it would never have existed,' Mr. E. laid down the following proposition as the basis of English liberty:

'That every man, not intending to mislead and to confound, but seeking to enlighten others with what his own reason and conscience, however erroneously, dictated to him as a truth, may address himself to the universal reason of a whole nation, either upon the subject of governments in general, or that of our own particular country: that he may analyse the principles of its constitution, point out its errors and defects, examine and publish its corruptions, warn his fellow-citizens against their ruinous consequences, and exert his whole faculties in pointing out the most advantageous changes in establishments, which he considers to be radically defective, or sliding from their object by abuse. All this every subject of this country has a right to do, if he contemplates only what he thinks its happiness, and but seeks

to change the public mind by the conviction which flows from reasonings dictated by conscience.'

If throughout Mr. P.'s whole work there should be found a single syllable which strikes at the security of property, or hints that any thing less than the whole nation can constitute law, or that the law, whatever it might be, was not the inexorable rule of action for every individual, he was willing to yield up his client to the justice of the court.

That client had asserted, that the end of all political associations is the preservation of the rights of man, which rights are liberty, property, and security, and he thought (no matter whether right or wrong), that these rights could be better secured by a republican constitution, than by the forms of the English government. He had instructed him to admit: 'that when government is once constituted, no individuals, without rebellion, can withdraw their obedience from it—that all attempts to excite them to it, are highly criminal, for the most obvious reasons of policy and justice—that nothing short of the will of a whole people can change or affect the rule by which a nation is to be governed—and that no private opinion, however honestly inimical to the forms or substance of the law, can justify resistance to its authority while it remains in force.'

'The author of the Rights of Man,' continues he, 'not only admits the truth of all this doctrine, but he consents to be convicted, and I also consent for him, unless his work shall be found studiously and painfully to inculcate those great principles of government which it is charged to have been written to destroy. Let me not therefore be suspected to be contending, that it is lawful to write a book, pointing out defects in the English government, and exciting individuals to destroy its sanctions, and to refuse obedience. But on the other hand I do contend, that it is lawful to address the English nation on these momentous subjects, for had it not been for this unalienable right (thanks be to God and our fathers for establishing it), how should we have had this constitution which we so loudly boast of? If in the march of the human mind, no man could have gone before the establishments of the time he lived in, how could our establishment, by reiterated changes, have become what it is? If no man could have awakened the public mind to errors and abuses in our government, how could it have passed on from stage to stage, through reformation and revolution, so as to have arrived from barbarism at such a pitch of happiness and perfection, that the attorney-general considers it a profanation to touch it any further, or to look for any future amendment?'

The counsel for the defendant next proceeded to examine the various paragraphs stated to be *libellous*, and quoted the opinions of Mr. Burke, and sir George Saville, in support of Mr. Paine's allegations, relative to the abuses that had crept into our government, and also Locke, Milton, Harrington, Hume, Johnson, Paley, lord Shaftesbury, and lord Loughborough, on behalf of the liberty of the English press. After remarking upon each of these, he concluded a very long and animated address, in the following manner:

'Gentlemen, I have but few more words to trouble you with: I take my leave of you with declaring, that all this freedom which I have been endeavouring to assert, is no more than the freedom which

belongs to our own inbred constitution: I have not asked you to acquit Mr. Paine upon any new lights, or upon any principle but the law, which you are sworn to administer: my great object has been to inculcate, that wisdom and policy, which being the parents of the law of Great Britain, forbid this jealous eye over her subjects; on the contrary, they cry aloud in the language of the poet, employed by lord Chatham, on the memorable subject of America, unfortunately without effect:

“ Be to their faults a little blind,
Be to their virtues very kind;
Let all their thoughts be unconfin'd,
And clap your padlock on the mind.”

Engage them by their affections, convince their reason, and they will be loyal, from the only principle that can make loyalty sincere, rigorous, or rational; a conviction that it is their truest interest, and that their form of government is for the common good. Constraint is the natural parent of resistance, and a pregnant proof, that reason is not on the side of those who use it.

‘ You must all remember, gentlemen, Lucian’s pleasant story: Jupiter and a countryman were walking together, conversing with great freedom and familiarity upon the subject of heaven and earth. The countryman listened with attention and acquiescence, while Jupiter strove only to convince him; but happening to hint a doubt, Jupiter turned hastily round and threatened him with his thunder—

“ Ah! ha;” says the countryman, “ now Jupiter I know that you are wrong; you’re always wrong when you appeal to your thunder.”

‘ This is the case with me,—I can reason with the people of England, but I cannot fight against the thunder of authority.

‘ Gentlemen, this is my defence for free opinions. With regard to myself, I am, and ever have been, obedient and affectionate to the law; to that rule of action, as long as I exist, I shall ever give my voice and my conduct; but I shall ever do, as I have done to day, maintain the dignity of my high profession, and perform, as I understand them, all its important duties.’

We have thus attempted to give some idea of Mr. Erskine’s speech. It is but little susceptible of a regular analysis, for it is extremely desultory, and embraces a variety of matter, much of which is entirely extrinsic to the question under consideration. Every thing in the nature of an argument, in support of the rights of the English press, is entitled to our commendation, and applause, but we could have wished that the present had been shorter, and more pointed. We are astonished too, that the very eloquent advocate did not offer an exact legal definition of a libel, and, by means of an exposition of the seven passages stated in the indictment, endeavour to prove that none of them came within the technical meaning affixed to that term. It is greatly to be lamented also, that the *special* jury should have been so easily satisfied, as the reply of the attorney-general, and the charge of the chief justice, might perhaps have enabled their fellow-citizens, as well as themselves, to have formed a more correct idea, of one of the most extraordinary prosecutions that has ever been commenced in this country.

Mr. Gurney appears to have bestowed great pains and attention upon the present occasion.

S. S.

ART.

ART. XXVI. *The Authenticity of the five Books of Moses considered being the Substance of a Discourse lately delivered before the University.*
By Herbert Marsh, B. D. Fellow of St. John's College, Cambridge. 4to. 16 pages. Price 1s. Cambridge, Merrill; London, Johnson, &c. 1792.

THE important subject of this short, but valuable essay, is treated with so much learning and ability, that we shall make no apology for giving a full analysis of its contents.

Hebrew ceased to be the living language of the Jews during the Babylonish captivity; and the Jewish productions after that period were in general written either in Chaldee or Greek. A Chaldee paraphrase, or Greek translation of the Jewish law, was necessary long before our Saviour's appearance. Every book, therefore, which was written in pure Hebrew, was composed either before, or about the time of the Babylonish captivity. The most ancient books of the Old Testament were written many ages prior to that era; for the several parts of the Hebrew Bible differs so much in regard to character and cultivation of language, that they must have been written at different and distant periods. There is no presumption, therefore, *a priori*, that Moses was not the author or compiler of the Pentateuch.

These books contain a system of ceremonial and moral laws, which, unless we reject the authority of all history, were observed by the Israelites, from the time of their departure out of Egypt, till the destruction of Jerusalem. Those laws, therefore, are as ancient as the conquest of Palestine. The Jews received them as the law of Moses. Unless therefore a whole nation were under an imposture, during 1700 years, without suspecting it, Moses was the promulgator of those laws. The *substance* of the Pentateuch then proceeded from Moses. And that the very *words* were written by him, the Jews have believed from the earliest to the present age. It is incredible, that they would have received, in a later age, a set of writings as the genuine works of Moses, if no history or tradition had preserved the remembrance of him having been the author.

Every other book of the Old Testament implies the previous existence of the Pentateuch; and many of these books mention or allude to it. The Pentateuch certainly existed in the time of Christ. It was not composed by Ezra; for he himself expressly ascribes the book of the law to Moses. (Ezra vi. 8.) It existed before the division of the kingdoms of Israel and Judah; for it was the basis of civil institutions both to the Samaritans and the Jews, which it could not have been had it been the spurious production of a later period in either nation. It was written before the age of the Judges; for the whole Jewish history, from the time of the settlement in Canaan to the building of the temple in Jerusalem, presupposes that the book of the law was written by Moses. See 2 Chron. xxiii. 18. xxv. 4. 1 Kings ii. 2 Kings xiv. 6. Josh. i. 7, 8. viii. 31. xxiii. 6.

If it be asked, How can we be certain that the works which Moses wrote, are the very works which are now current under his name? The answer is, that it is as unreasonable to suppose the contrary, as to question whether Homer wrote the Iliad and Odyssey; nay more so, because the law of Moses was deposited in the temple, and read to the people every seventh year, Deut. xxxi. 9, 24. Compare Joseph. Ant. L. v. c. i. § 17.

That no spurious production has ever been substituted in the room of the original, appears from the evidence both of the Greek and Samaritan Pentateuch. As these agree with the Hebrew, except in some trifling variations, the five books of Moses are the same work which was translated in the time of the Ptolemies, and with that which existed in the time of Solomon*.

Internal evidence of the authenticity of these books, arises from their contents and language. In the four latter books, the descriptions prove, that the writer was present at the principal scenes. The legislative and historical parts are so interwoven with each other, that neither of them could have been written by a man who lived in a later age. The simplicity of the style, and the use of expressions, which at a later period became obsolete, show their high antiquity. Above all, the use of pure Egyptian words, prove the books to have been written by a man born and educated in Egypt.

It is objected, that expressions and passages are found in the Pentateuch which could not have been written by Moses; as Gen. xiii. 18. xiv. 4. xxxv. 21. In reply, it may be said, that the names of Hebron and Dan, given after the conquest of Palestine to two cities before called Kirjath Arbah and Laish, were probably substituted by transcribers, for the sake of perspicuity, in the room of the names used by Moses; and that the tower of Edar does not refer to the tower in Jerusalem afterwards known by that name, but signifies *the tower of the flock*, a name doubtless given to many towers, or places of retreat for shepherds. The clauses objected to in Gen. xxxvi. 31. and Deut. iii. 14. may be safely given up as interpolations, being in their connexion not only unnecessary, but a burden to the sense. The 34th chapter of Deuteronomy was certainly added by Joshua, or some other hand.

The result is, that the genuine text of the Pentateuch proceeded from the hand of Moses; and the various charges brought against it amount to nothing more, than that it has not descended to the present age without some few alterations; a circumstance at which we need not be surprised, when we reflect on the many thousands of transcripts that have been made from it in the course of 3000 years.

ART. XXVII. *Sermons on Practical Subjects*. By the Rev. Philip Holland. In two Volumes. 8vo. 849 pages. Price 12s. in boards. Warrington, Eyres; London, Johnson. 1792.

POSTHUMOUS sermons are often sent into the world so unfinished, as at once to discredit the writer and the editor. This is by no means the case with the present publication. Precision of thought, and accuracy of language are among its leading characters. The author appears to have possessed, in an eminent degree, the first requisite in good writing; a sound judgment.

Scribendi recte sapere est et principium et fons.

At the same time, these discourses plainly discover a mind richly stored with knowledge, perfectly habituated to accurate discrimination, well skilled in the art of thinking and of methodizing thoughts, and deeply tinged with the just and noble sentiments of christian philosophy. The elegant scholar may desiderate in

* Walton. Proleg. xi. 11.

these volumes that animation of address, and those embellishments of diction, with which many modern sermons are enlivened and adorned. He may perhaps see occasion to remark, that obvious ideas are sometimes too minutely amplified, and that the expression, and even the sentiment, is sometimes enfeebled, by an excessive care to avoid extravagance and impropriety; but he will seldom meet with any thing to offend the most accurate taste, and will commonly be gratified with an uniform flow of perspicuous and simple language. Whilst the style is such as may be easily understood by the vulgar, the sentiments are not unworthy the attention of the most cultivated. The subjects, which are for the greater part practical, are always treated sensibly and judiciously, and sometimes in a manner which shows the discourse to have been the result of long observation, and deep reflection. This is particularly the case with respect to a series of sermons in the first volume on self-knowledge, and a discourse at the close of the second, on the character of the christian preacher. On the whole, we cannot hesitate to recommend these volumes as the valuable remains of a truly wise and good man.

The subjects are—*on the consequences of the religious worship of God; on the goodness of God; the christian institution consistent with the divine perfections and character; on the properties of heavenly wisdom; on the goodness of God to the poor; on giving reproof; on receiving reproof; on the nature of self-knowledge; on the necessity, difficulty, and importance of self-knowledge; on the advantages of self-knowledge; on the danger of deceiving ourselves, illustrated by the instances of Balaam and David; rules for obtaining self-knowledge; on the nature, reason, and advantages of public worship; on the conversion and character of Paul, bearing testimony to the sufferings of Jesus; on the consequences which may be drawn from the resurrection of Jesus; Christians lights in the world; on the testimony of the spirit; on the testimony of the apostles; on friendship, from the history of Jonathan and David; a funeral sermon for the Rev. Mr. Seddon of Warrington; a fifth of November sermon; on the importance of learning; on the character of the christian preacher.*—The two last have been before published.

We select, as a specimen of Mr. Holland's method of treating moral subjects, the following passage, on the usefulness of attending to the opinions of others, both enemies and friends, concerning our character.

Vol. 1. p. 340. 'It has been frequently given as a rule to those who are desirous of knowing themselves, to observe what their enemies say of them, or what they would say, if they were fully acquainted with them. Let us suppose a person should set himself to blacken our character, one who knew us perfectly, who was witness to all our actions, and knew what passed within us. Let us consider on what part of our character he would fix, as the most exceptionable; where he would have the greatest room for invective and satire; in what duties he would find us most defective, and what actions he would mark, as most worthy of blame. Every person, if he will deal honestly, may easily answer these questions; and the true answer will greatly forward him in the business

business which has been recommended. A person who should set himself to such an employment, to discover and expose what was amiss, we should naturally reckon our enemy; but if we make use of his malice to be more upon our guard against what gave him such scope for his satire, his ill-nature will be more beneficial to us than any act of friendship. If we have not an enemy inclined to act in this manner, or qualified to pass his censures upon us, it will be the truest instance of self-love to take this office into our own hands, and to criticize our own actions, with the greatest exactness and severity. But if we should make such an use of what is designed as an injury, by those who wish us ill, much more should we value what is meant for an act of friendship by those who have the sincerest regard for us, and be particularly careful to improve by the reproofs of wise and faithful friends. The wise man hath taught us, Prov. xv. 5. 'He who regardeth reproof is prudent;' he is likely to advance in wisdom, in that which most truly deserves the name of wisdom, the knowledge of himself. Our friends, it is true, may be mistaken, and may think we deserve reproof where we do not. But this is not often the case. It is an office so disagreeable, an office in which so few are qualified to acquit themselves well, that none, one should think, would choose to undertake it without necessity. If, then, we have such friends, let us highly prize them; encourage them to deal faithfully with us; take care that we give as little occasion as may be for reproof; and when we do, make it our concern to profit by the instructions which we receive. Let us not too easily persuade ourselves that where a reproof is given it is without reason. For certainly something suspicious must be fixed upon as the ground of reproof. But, in no instance, have we a stronger temptation to impose upon ourselves, than in this. For if we cannot clear ourselves, we must own that we were to blame, and make a submission more difficult than any other. To avoid this mortification, we are greatly inclined to justify ourselves, and to use all the art of which we are possessed, to make it appear to our own minds that we have been misrepresented. But if we make a right use of the ill offices of our enemies, and of the good offices of our friends, we shall greatly improve our self-acquaintance, and be led to a particular observation of what is suspicious, and consequently most worthy to be examined with diligent attention.'

The cast of this author's opinions, and at the same time his great caution in deciding upon controversial points, may be seen in the following quotation from the sermon on the testimony of the spirit.

Vol. II. p. 137. 'It is well known to all, who are acquainted with the history of christianity, what disputes there have been, even among christians, about the nature, offices and character of the son and of the spirit of God. But they contain no real reflection on the cause of true christianity: for they had certainly never arisen, if divines could have contented themselves with that simplicity of expression, in which the sacred writers appear to delight. They did not write to please a wild and roving imagination, or to gratify a busy curiosity, but to establish the most necessary and useful truths

truths in such a manner as might gain the assent of mankind, and engage them to act at all times under the influence of them. They plainly avoided entering into those questions which have since exercised the wits of men, to the great disgrace and prejudice of the christian cause, and particularly of the interests of charity and mutual forbearance.

• With regard to the subject of the present discourse, the comforter, the spirit of truth, the holy spirit of God, it is very usual with the sacred writers to attribute the extraordinary events which respect the rise and propagation of the christian religion to his agency. These, many have thought, they only intended as other forms of expression for the power and energy of God. Whilst others have contended, that we are to understand them of a distinct personal agent, and have been at great pains to explain his nature and manner of existence, with all the particulars of his character and office.

• Which of these is the true opinion, is a matter of little consequence, and it seems no way essential to the character and influence of the christian cause to bring the matter to an absolute determination. Those who will consider the genius of eastern languages, and the fondness which the writers in them discover for bold and new metaphors, will not think it so strange that they should give all the characters of person to the description, when they only meant to express a particular divine attribute and manner of operation. And the credibility of this opinion increases by the difficulty which they have found in determining to what class of beings, or to what rank the holy spirit should be referred. Some have represented him as one with the Father and the Son, and in terms which it is difficult, at least, to reconcile to the great fundamental doctrine of religion, *there is but one God*. Others have contended, that he is an inferior and subordinate agent, employed by the Father of all to execute a certain office in the redemption and salvation of mankind.

• If we imagine that the scriptures intend something more than a property or attribute of the Father, and that they discover to us the existence of a person, who has a peculiar and distinct office in the kingdom of God, though we may be thought to have observed less carefully the scripture manner of expression, and to embrace a scheme which is attended with some peculiar difficulties; yet, whilst we acknowledge that he acted either in union with, or under the direction, and by the authority, of the supreme Being, the Father of all, we shall be equally obliged to pay our unfeigned thanks to God for his operation, and for the gifts and powers which are communicated to the children of men by his means. And we shall, with the highest justice, refer every thing ultimately to the great Being who is supreme in all worlds, from whom all other beings derive their power, and in whom they all exist.

• If any of you should expect me to declare my own sentiments more plainly on this subject, I answer, it can signify nothing to the merits of the cause what they are. Let the matter be fairly considered on both sides, and let us adhere to that which seems most reasonable. But, lest my reserve on such subjects should be
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ill understood, I will add to what has been said, that, when I consider how agreeable it is to the course and order of his providence for the eternal God to make use of inferior and subordinate agents in accomplishing his purposes, and in what manner the writers of the New Testament give to the spirit of God the characters of a distinct person, I am almost inclined to suppose, that this may be the case. But, when I consider again, how agreeable it is to their genius and manner of writing to represent characters and attributes as persons, and the many expressions interspersed in their writings which speak of him as the same being with the supreme God, and ascribe to him his peculiar perfections and acts of government, the former evidence vanishes, and I acquiesce in their sentiments who, by the spirit of God, understand the power and energy of the Father of all.'

We shall add, as an example of the candour and liberality of this writer's spirit, a short extract from the sermon on the fifth of November, respecting the present Roman Catholics. p. 245.

'At the same time that we commemorate our deliverance from the violence of persecutors, let us treat our brethren of every denomination, and of every church, with the utmost candour and tenderness. The violences of their ancestors are not to be imputed to the present generation, any further than they are now vindicated. The mutual forbearance and liberality of protestants must be a pleasing sight to all who are well affected to their cause and principles, and give the pleasing hope, that their united endeavours will establish the distinguishing doctrines of the reformation, the right of private judgment, and the sufficiency of the holy scriptures.

'But I have to call upon you, my brethren, for a further exercise of your candour, even to those of the Roman Catholic church. To those who are acquainted with the names of *Geddes* and *Berington*, in that communion, with their writings, with the characters which they bear, and the generous sentiments which they profess, they ought to appear in the light of christian brethren, they should be received with respect; and be encouraged in their schemes of usefulness, for the service of our common christianity. Let the protestants of the present day, therefore, forget the treatment given to their cause by the ancestors of these men; and whilst they observe, with a watchful eye, every design formed against our liberty, and especially every attempt upon it, receive with open arms, *all* those who love the Lord Jesus Christ in sincerity.'

To these volumes are prefixed brief memoirs of the author, from which we learn, that Mr. Philip Holland was a descendant in the natural line, from the celebrated non-conformists, Philip and Matthew Henry; that he was a pupil of Dr. Doddridge; that he was thirty-three years minister of a dissenting congregation at Bolton in Lancashire, where he at the same time performed the duties of a preceptor with great ability and reputation; and that, in the midst of his numerous professional engagements, he was an active friend to the cause of civil and religious liberty, and, in many instances, a zealous promoter of useful public designs.

ART. XXVIII. *A Sermon preached in Lambeth Chapel, on Sunday, December, 2, 1792. At the Consecration of the Right Reverend William Buller, D. D. Lord Bishop of Exeter. Printed by the Command of the Archbishop of Canterbury. By John Sturges, L. L. D. Chancellor of the Diocese of Winchester, and Chaplain in Ordinary to his Majesty. 4to. 14 pages. Price 1s. Cadell. 1792.*

THE benefits arising from subordination in civil offices; the utility of religious establishments; the necessity of a distinction of ranks, and distribution of offices in the church; and the expediency of the exercise of a prompt and effective episcopal authority on the subject of residence, are the leading topics touched upon in this discourse.

These are discussed with brevity, but with great ability. On the subject of the residence of the clergy, Dr. Sturges thus remarks:

P. 8.—‘ If I might venture to select an instance, in which there seems in the present times to be a want of sufficient power in the governors of our church to controul its ministers, I should name the residence of the clergy. It is confessedly a matter of great importance; the due discharge of their functions, and the effect of these on the congregations committed to their care, are intimately connected with it. It is not, that the law of the land is silent on the subject of residence, or wanting in severity to enforce it; but it is hardly ever employed to obtain a more regular and punctual performance of religious services, or to amend the manners of a parish by recalling its own pastor to his duty, being for the most part only resorted to as an instrument of mean resentment and private malice*. A liberal man, whatever may be his opinion of a non-resident incumbent, will not descend to levy on him the pecuniary penalties inflicted by the law. This is in its nature a rigid, inflexible rule; it cannot adjust itself to circumstances, comply with occasions, or admit distinctions; it pronounces its judgment generally and indiscriminately. What seems wanting in this case is the considerate and paternal, yet prompt and effective authority of the bishop to make these discriminations; such a power should be discretionary, to enforce the general rule where it is proper, where it is not proper to relax it.

* The expediency of the rule itself is obvious, and in most cases incontestable. That a clergyman should himself perform the duty, which he has solemnly undertaken to perform; that he should devote his personal services to that particular parish and congregation, which are committed to his care; that these services will, for the most part, be performed better by the principal, who is himself responsible, than by his substitute; that the permanent connection of an incumbent with his parishioners, and his probable ability of living among them hospitably and charitably are more likely to give him weight with them, to conciliate their benevolence, and to produce that mutual regard so favourable to the interests of virtue and religion, than in the case of

* See 21 Hen. viii. c. 13. & 13 El. c. 20.

‘The forfeiture of £.10. by the first of these statutes for wilful non-residence, by the space of one month together, or by the space of two months to be at several times in any one year, was at the time when this law passed, a very heavy penalty.’

his being represented by a curate, who cannot be supposed to possess all these advantages in the same degree; are points, which can hardly be disputed, and which place the obligation to residence in so strong a light, as in theory hardly to admit any exception to it.

This subject is pursued throughout the remainder of the discourse.

ART. XXIX. *A Sermon on the Present Crisis, preached at the Cathedral of Winchester, December 9, 1792; with an Appendix; By the Rev. Edmund Poulter.* 4to. 24 pages. Price 1s. Cadell. 1793.

THE writer of this discourse appears to be affected, in an uncommon degree, by the present political panic. His alarmed imagination contemplates, in the great events which at present attract universal attention, a deliberate design to introduce 'universal anarchy, to loosen the ties of men, to dissolve their affections, to deaden their feelings, to interdict compassion, to prohibit compunction, to counterchange virtues and vices, merits and crimes; to restore all the folly, but reverse the object, of papistical supremacy; to grant absolution from good; to issue exhortations to apostacy; to utter censures against conscience, rescripts against repentance, denunciations against fidelity; bulls against morality, anathemas against religion, excommunications against believers; to barbarise citizens, to dissolve the social compact, to destroy the laws of nations, and in fine, to confound heaven and earth, in order to overthrow both.' As the dreadful termination of political innovation, the author apprehends not only particular proscriptions, single assassinations, individual murders, but promiscuous slaughter, general massacre, common depopulation. This tremendous picture is exhibited in full dimensions, in order to render the revolution in France an object of general horror. In the midst of the apprehensions, which this preacher so strongly expresses of evils, that with respect to this country he however acknowledges to be at present ideal, he is far from recommending the use of violent means of prevention.

P. 16—'Let us deprecate that persecution which the unpopularity of some daring individuals in aiding the spirit of sedition, has made them but narrowly escape; let them learn caution from their escape, and let them no more incur the same danger. When an indignant people rise against the enemies of their common public peace, it may not be in the power of the most strenuous *lovers* of law and order, to protect the *disturbers* of them; but it is in their power, therefore their duty, as I now do, to warn them.

'Such a general association may well, and, I trust, will be joined by all religious dissenters, all political reformers; by all who are not universal enemies to any constitution, to any religion.—We do not protest against reform, we do not presume to *enforce* it; we wish such reform as our legislature shall think proper. With respect to tests, we have no doubt but as they were first imposed from necessity, so they are continued with reluctance, and will be removed whenever it can be done with safety. We wait with patient confidence, that what in these respects and others shall be found wise to do, will be constitutionally done; but we do not attempt, by an absolute violation of the constitution, to remedy a supposed defect in it.'

The discourse, which is written in an energetic style, concludes with an humane exhortation to the wealthy to attend to the distresses
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of the poor, and with expressing a hope, that government will concur in this benevolent design, by lowering the taxes that burden them.

ART. XXX. *A Sermon suitable to the Times, preached at St. Mary's Oxford, on Sunday the 18th of November; at St. Martin's on Sunday the 25th; at St. Peter's in the East, on Sunday the 2nd; and at All Saints, on Sunday the 9th of December.* By Edward Tatham, D.D. Rector of Lincoln College. The Fourth Edition. 8vo. 19 pages. Price 3d. Rivingtons. 1792.

OF this sermon, preached in so many churches in Oxford, and since its publication so much read as to have reached the fourth edition, the principal doctrines are, that the lower classes of society must necessarily content themselves with a *second-hand* information concerning religion, and in matters of the last importance to their salvation, must depend upon the ability and integrity of others, and consequently that the only way in which they can discharge the general duty of judging for themselves, is by forming the best judgment they are able concerning the *ability* and *integrity* of their teachers. In both these respects, according to Dr. Tatham, the people have little chance of finding qualified teachers, except in the church of England, whose ministers are educated in places of learning, provided for the purpose by the wisdom of government, and who in their conduct are eminently distinguished by the fruits of the spirit. He expresses amazement and concern, that the inhabitants of Oxford in particular, who 'enjoy a singular opportunity of judging for themselves, by being eye-witnesses of the many years the clergy devote to deep and important studies, to qualify themselves for their sacred and sublime profession, who may have heard of the *many lectures in divinity which are read in the university, both public and private*, and who daily and hourly behold the magnificent libraries provided for the benefit of their studies, should notwithstanding all this, so many of them suffer themselves to be led away with the wildest insatiation by ignorant and *itinerant* teachers of *every denomination*, by methodists and enthusiasts, by *anabaptists* and *dissenters*, [Qu. ? are not anabaptists dissenters ?] of whose learning and abilities they have not had the smallest proof.'

Dr. T. goes on to speak of teachers who *labour to despise* their king, and destroy their country; who, instead of a catholic faith uniformly professed, would introduce heresies and schisms; and who, under the appearance of religion, would destroy our happiness in this world, by undermining the church which is *apostolical*, or the state which is so admirably constituted; and bereave us of our hope in the next, by vilifying and blaspheming the dignity and divinity of Christ. The remarks, which we might otherwise have been inclined to make upon this illiberal discourse, are superseded by the next article.

ART. XXXI. *A Vindication of the Dissenters in Oxford, addressed to the Inhabitants; in Reply to Dr. Tatham's Sermon, lately published, after having been preached in Oxford many Sundays successively.* By James Hinton. The third Edition. 8vo. 20 pages. Price 3d. Johnson. 1792.

MR. Hinton, a dissenting minister in Oxford, apprehending that Dr. Tatham's sermon, so severe in its censure of the dissenters in general,

general, and of those of Oxford in particular, might be the means of stirring up a spirit of rancour and violence among the lower orders of citizens, wrote to Dr. T. requesting that the sermon might be published. Upon its publication, which probably took place independantly of Mr. H.'s request, he has thought it necessary to offer to the public some strictures upon the discourse, chiefly for the sake of vindicating his society, and the rest of his brethren from obloquy.

In reply to that part of the discourse, which limits the exercise of the right of private judgment, Mr. H. says:

P. 8.—‘Such endeavours to keep the *people* in ignorance, and to persuade them to resign their consciences implicitly to their spiritual guides, might have been successful in the dark ages of popery; but a protestant divine, at the close of the eighteenth century, cannot surely expect that we should pay any deference to such advice.’

On the capacity of the people to judge who are the most *able* teachers, Mr. H. remarks:

P. 11.—‘Were it true that learning constituted the chief ability of a gospel minister, the common people would be evidently more at a loss to judge of this qualification, than they are of the meaning of most parts of an English bible. A course of attendance at an academy or university, is not always a decisive testimony of great learning. To pursue Dr. T.'s own comparison:—We see numbers remarkable for their knowledge, activity, and success in business, who never served a regular apprenticeship to the trade they follow; while many who have plodded through their seven years instruction, remain in ignorance all their lives. But could the justice of our claims to learning be fixed with ease and precision, how could Dr. T.'s principle be admitted? One *LEARNED* man would advise us almost, if not entirely, to neglect public and social prayer; another *LEARNED* man would recommend socinianism; a third enforces sentiments esteemed orthodox:—which of these shall we follow? The command returns, “search the scriptures;” let these determine. We have the promise of Heaven, that a sincere enquirer after truth shall be “taught of God” to avoid fatal mistakes; but if we forsake these fountains of truth, and depend on “*second-hand information*,” our difficulties must increase, and the promise of divine assistance becomes entirely frustrated.’

The local part of this pamphlet, in justification of the dissenters of Oxford, states, that except the quakers, whose meeting-house is seldom used, all the ‘methodists and enthusiasts, anabaptists and dissenters,’ by whom the Dr. appears so much disturbed, consist only of two societies, one, of protestant dissenters, which has existed more than a century, the other, a society of Mr. Wesley's followers; both which nearly adopt the doctrines of the church of England, and are firmly attached to the king and constitution.

ART. XXXII. *A Sermon, preached before the Lords Spiritual and Temporal, in the Abbey Church of St. Peter, Westminster, on Wednesday, Jan. 30, 1793: being the Anniversary of the Martyrdom of King Charles the First. With an Appendix, concerning the political Principles of Calvin.* By Samuel, Lord Bishop of St. Davids. 4to. 39 pages. Price 1s. 6d. Robson. 1793.

From the days of Laud to the present day, the clerical advocates for passive obedience and non resistance have uniformly sheltered themselves under the authority of St. Paul; and when the spirit of the times would permit, they have never failed to repeat, with their own comments, the precept, ' Let every soul be subject unto the higher powers.' At the present time, in which the public mind has been so industriously, and as many think unnecessarily, put into a state of alarm and ferment, it will not be expected, that the prelate who has this year been appointed to preach before the lords spiritual and temporal on the thirtieth of January, will be ' a whit behind' the most zealous of his predecessors, in asserting the doctrine of implicit submission, and in reprobating every system of policy, which supposes a right in the people to deliberate on the conduct of their governors. In truth, these sentiments were never more expressly avowed, or more vehemently maintained, than in the sermon before us.

The right reverend author, at the very outset of the discourse, censures the folly of this country, in indulging freedom of dispute upon matters of such high importance as the origin of government, and the authority of sovereigns. At once to cut the knot of all such disputes, he rejects the notion of an obligation of honesty, or policy, arising from a civil compact; and maintains submission to the ruling powers, whatever they may be, to be a part of that submission, which, as christians, we owe to the will of God. In order to give this doctrine the more easy passport, it is distinguished from that of the divine right of kings. All the particular forms of government which now exist, are acknowledged to be the work of human policy, under the control of God's general or ruling providence; but it is contended, that all government is in such sort of divine institution, that, be the form of any particular government what it may, the submission of the individual is a branch of that religious duty which each man owes to God. Cases, it is admitted, sometimes happen, in which the sovereign power is conferred by the act of the people; it is even admitted, that of *all sovereigns none reign by so fair and just a title, as those who can derive their claim from such public act of the nation which they govern.* Nevertheless, it is denied to be a just inference, that the obligation of the private citizen, to submit himself to the authority thus raised, arises wholly from the act of the people conferring it, or from their compact with the person on whom it is conferred. This obligation, it is said, proceeds from the will of God, who hath appointed civil life for man's condition, and requires the citizen's submission to the sovereign, whom his providence shall, *by whatever means*, set over him. St. Paul is made to say, that God directs to his own secret purposes the worst actions of tyrants, no less than the best of godly princes; man's abuse, therefore, of *his delegated authority*, is to be born with resignation, like any other of God's judgments.—If by *his delegated authority* the bishop means, as we understand him, *God's delegated authority*, this surely amounted to a direct assertion of that *divine right* of kings to the citizen's obedience, which, he confesses, it would be high treason to claim for the sovereign of this country; for who can doubt, that the magistrate who holds God's delegated authority, may claim obedience on the ground of *jus divinum*? If the claim to obedience be simply the *existence* of the power, under the providence of God,

God, wherein consists the superior fairness or justice of which the author speaks, of a claim derived from a public act of the nation? Or, how shall any nation, consisting of individuals bound by this universal law of submission, ever rescue itself, without a violation of the divine law, from the most grievous and intolerable oppression? According to this doctrine, all those glorious struggles, by which our ancestors gradually reared the structure of the British constitution on the basis of liberty, were not only illegal, but impious.

Having been thus particular in our account of the argumentative part of this discourse, we can but barely mention the dismal picture which bishop Horsley has drawn of the present state of France; his pathetic lamentation over the fate of the late unfortunate king, and the pious zeal with which, whilst he embraces as brethren the prelates and clergy of the fallen church of France, he abjures all brotherhood with those who have *dared* to avow the *wicked* sentiment, that 'this day of national contrition, this rueful day of guilt and shame, is a *proud* day for England, to be remembered as such by the latest posterity of freemen.' Was it not sufficient to banish these men from all brotherly affection—without consigning them to perdition, by adding, as the close of the sermon,—'upon our charity they have indeed a claim, miserable men! they are in the gall of bitterness and in the bond of iniquity; it is our duty to pray God, if perhaps the thought of their heart may be forgiven them.'—The only apology we are able to make for this acerbity, the reader may gather out of that which the bishop makes for Calvin, whom he kindly undertakes to rescue from the imputation of seditious principles, brought against him in Plowden's *Jura Anglorum*.

P. 39. 'It cannot [says our author in his appendix, speaking of Calvin] however be denied, that he too often indulges in a strain of coarse invective, against the foibles and the vices incident to kings, of which he sometimes speaks as if he thought them inseparable from royalty; and that he treats many of the princes of Europe, his contemporaries, with indecent ill language. Some allowance is to be made for the natural harshness of the man's temper; more, for his keen sense of the cruel treatment of protestants in many kingdoms. But the best apology for him is, that he lived, before a perfect specimen of a just limited monarchy had been any where exhibited—before the example of the BRITISH CONSTITUTION, in its finished state, and of the princes of the BRUNSWIC line, had taught the world this comfortable lesson, that MONARCHY AND CIVIL LIBERTY ARE THINGS COMPATIBLE, AND MAY BE BROUGHT TO AFFORD EACH OTHER THE MOST EFFECTUAL SUPPORT.'

ART. XXXIII. *A Sermon, preached in St. Margaret's Church, Westminster, on Sunday, January 27, 1793. By Samuel Hayes, A. M.* 4to. 16 pages. Price 1s. Bate. 1793.

SUBJECTION to the higher powers is here stated to be both a religious duty, and a dictate of human prudence. In order to prove it to be a religious duty, an appeal is made to the doctrine and example of Christ and his apostles. Its connexion with our present welfare is shown, from the principle upon which civil society is formed, as a voluntary submission to legal restrictions for the sake of common security. Great pains are taken to refute the doctrine that all men are equal,

equal, by showing that *equality of condition* is impossible; a position which we believe none of the most zealous advocates of *equality of rights* ever disputed. How long must the friends of freedom be thus unfairly stigmatized with opinions, which exist only in the fertile imaginations of their opponents? notwithstanding all the unnecessary declamation which this preacher has bestowed upon this popular topic, he seems, however, by no means inclined, like some others, to encourage a blind subjection to the reigning powers, by whatever means their authority has been acquired, or in whatever manner it is exercised. In the following paragraph he concedes every thing, which the judicious friends of freedom can desire. P. 12.

‘ But it may be asked, Are we then bound to passive, to abject compliance in all circumstances? Must we suffer extreme oppression without resistance, and groan under the weight of wanton tyranny, without any endeavour to shake off the yoke?—There may be critical seasons of national peril, when opposition to the ruling powers becomes virtuous, because there is no alternative to be embraced for the preservation of our highest, our unalienable privileges. To deny this, would be to deny that happy constitution which our forefathers established by combating the virulence of bigotry, and the menaces of arbitrary power. Yet, however justifiable an appeal to the sword may be, when the disease, like a mortal wound, requires a prompt and desperate remedy, it is a mode of redress not to be hazarded, except in a crisis of similar danger. For, when the waves of civil tumult are raised by the tempest, no one can say to them with effect, *Thus far shall ye come, and no farther.*’

ART. XXXIV. *An impartial Statement of the Scripture Doctrine, in respect of Civil Government, and the Duties of Subjects.* By Thomas Scott, Chaplain of the Lock Hospital. 12mo. 24 pages. Pr. 2d. Watts. 1792.

THIS writer does not appear to have formed very consistent notions upon the subject of civil obedience; for he in one place admits (though with an express affirmation that this is not the case, or likely to be in these kingdoms) that the iron rod of oppression may be so severely felt, that a whole nation as one man may be roused to an united opposition to it, and the ruling party may thus become a mere faction in the state. And in another place he asserts, that it cannot consist with submission to the providence of God, to attempt the illegal and violent subversion of any existing government. The general tendency of the piece, however, is to inculcate a peaceable submission to the established government, as, *for the time*, of divine authority. O. S.

P O L I T I C S.

ART. XXXV. *The Debates in both Houses of Parliament, on Thursday the 13th, Friday the 14th, and Saturday the 15th of December, 1792, on the King's Speeches: Containing a copious and impartial Account of the present State of Great Britain, and its relative Interests respecting foreign Powers, as delineated in the Speeches of the most distinguished Members of each House. In which are fully discussed the probable Consequences of a War with France, the Disturbances in Scotland and Ireland, and the alleged*

alleged Insurrections in this Kingdom. To which is added an accurate List of the Members who divided with Mr. Fox. 8vo. 140 p. Pr. 3s. Bew. 1792.

ON Thursday, December the 13th, the king went to the house of lords, and, being seated on the throne, delivered a speech to both houses of parliament. In this his majesty stated, that he had judged it necessary to embody a part of the militia, and to call them together. He says, that he should have been happy to have announced the secure and undisturbed continuance of the public tranquillity, 'but events had recently occurred which required their united vigilance and exertion in order to preserve the advantages which they had hitherto enjoyed.'

'The seditious practices which had been in a great measure checked by your firm and explicit declaration in the last session, and by the general concurrence of my people in the same sentiments, have of late been more openly renewed, and with encreased activity. A spirit of tumult and disorder (the natural consequences of such practices) has shown itself in acts of riot and insurrection, which required the interposition of a military force in support of the civil magistrate. The industry employed to excite discontent on various pretexts, and in different parts of the kingdom, has appeared to proceed from a design to attempt the destruction of our happy constitution, and the subversion of all order and government; and this design has evidently been pursued in connexion and concert with persons in foreign countries.' After remarking on the increasing indications on the part of France, 'to excite disturbances in other countries, to disregard the rights of neutral nations, and to pursue views of conquest and aggrandizement, as well as to adopt towards his allies the Dutch (who had observed the same neutrality with himself), measures which are neither conformable to the law of nations, or the positive stipulations of existing treaties,' his majesty adds, that he has taken steps 'for making some augmentation of his naval and military force,' and concludes by observing, 'that ample resources for defraying the necessary expence of vigorous preparations,' will be found 'in the excess of the actual revenue beyond the ordinary expenditure.'

The earl of Hardwick moved, and lord Walsingham seconded the address in the upper house. The duke of Norfolk contended that the militia could not be legally called out, 'upon apprehensions of invasion or unknown riots and insurrections within the kingdom,' for the act which he held in his hand stated 'that there must be imminent danger of a foreign invasion, or an actual insurrection in the country.'

The marquis of Lansdowne asserted, that the parliament had been assembled in the most unexpected and unexampled manner that could be found in history for hundreds of years back, and according to him in so questionable a shape, that he doubted if they had even legality on their side.

He trusted that ministers would not shelter themselves under their 'wonted sullen silence,' but come forward and state the danger, if any existed.

Lord Grenville in reply observed, 'that it was universally known, and acknowledged, that the most deep laid schemes were planned, and the most insidious means adopted for the purposes of insurrection, and consequent rebellion in Great Britain and Ireland.'

The speech having been read, and a motion for an address made

and seconded in the house of commons, after some remarks on the militia bill from Mr. Jekyll, and a promise from lord Fielding to bring in a bill to suspend the habeas corpus act, as far as it relates to foreigners, lord Wycombe arose and objected to the proposed address. He was at a loss to conceive, that there was a man so daring as to challenge the loyalty of the people of this kingdom. There were different opinions to be sure relative to the constitution, but that was not wonderful, for 'men if they thought at all, would think differently, as it was the natural effect of employing the human mind. There are speculative people in this country,' adds he, 'who disapprove of the system of our government, and there must be such men as long as the land is free, for it is of the very essence of freedom to differ upon speculative points.' He felt himself much concerned at that part of the king's speech which referred to hostilities, 'and he conceived war so wrong in itself, that he thought a resolution should be made, and adopted in that house, that no war should be entered upon, except in case of an open attack.'

Mr. Fox said, that he was not so little acquainted with the nature of man, as not to know, that in order to engage the attention of his hearers, beside the efficacy of fair and candid reasoning, he ought to be in unison with his audience, and pursuing in reality the same object as themselves: the love of truth. With this view he would state explicitly what were his sentiments on the subject then presented to their consideration by the speech from the throne. It was his opinion then, that they were assembled at the most critical and most momentous crisis, that had ever occurred in the history of this country:—'a crisis not merely interesting to ourselves and to our condition, but to all nations and to all men—and that upon the conduct of parliament in this crisis, depends not merely the fate of the British constitution, but of doctrines that go to the happiness and well-being of all human kind.'

His majesty's speech, he observed, was full of a variety of assertions, and insinuations conveyed in the shape of assertions, which it was the duty of that house to investigate.

'I am sure, adds he, I need not recur to the old parliamentary usage of desiring, that when I speak by name of the king's speech, I mean to be considered as speaking of the speech of the ministers, since no one will impute to me the want of the most true and sincere respect for his majesty. They are responsible for every letter of it, and to them, and them only, every observation of gentlemen is addressed. I state it therefore to be my firm opinion and belief, that there is not one fact asserted in his majesty's speech which is not *false*—nor one assertion, nor insinuation, which is not unfounded. Nay, I cannot be so uncandid as to believe, that even the ministers themselves think them true. The great prominent feature of the speech is, that it is an intolerable calumny on the people of Great Britain, an insinuation of so gross and so black a nature, that it demands the most rigorous enquiry and the most severe punishment. The next assertion is, that there exists at this moment an insurrection in this kingdom. An insurrection! Where is it? Where has it reared its head? Good God! an insurrection in Great Britain! No wonder that the militia were called out, and parliament assembled in the extraordinary way in which they have been; but where is it? Two gentlemen have spoken in commendation and illustration of the speech, and yet, though this insurrection has existed for fourteen days, they have given us no light whatever—

no clue—no information where to find it. The right honourable magistrate (the lord mayor) tells us, that, in his high municipal situation, he has received certain information which he does not think proper to communicate to us. This is really carrying the doctrine of confidence to a length indeed—Not content with ministers leading the house of commons into the most extravagant and embarrassing situations, under the blind cover of confidence, we are now told that a municipal magistrate has information of an insurrection, which he does not choose to lay before the commons of England, but which he assures us is sufficient to justify the alarm that has spread over the whole country. The honourable gentleman who seconded the motion, tells us, that “insurrections are too notorious to be described.” Such is the information which we receive from the right honourable magistrate and the honourable gentleman who are selected to move and second the address—I will take upon me to say, that it is not the notoriety of the insurrections that prevents them from communicating to us the particulars, but their non-existence.’

It had been suggested by the honourable gentleman who seconded the motion, that the existence of a dangerous spirit in this country, was manifested by the drooping and dejected aspect of many persons, when the tidings of Dumourier's surrender arrived in England. If this were considered as a sign of discontent and of preference to republican doctrines, says Mr. F. ‘I give myself up to my country as a guilty man, for I freely confess, that when I heard of the surrender or retreat of Dumourier, and that there was a probability of the triumph of the armies of Austria and Prussia over the liberties of France, my spirits drooped, and I was dejected. What, sir, could any man who loves the constitution of England, who feels its principles in his heart, wish success to the duke of Brunswick, after reading a manifesto which violated every doctrine that Englishmen held sacred, which trampled under foot every principle of justice, and humanity, and freedom, and true government—and upon what the combined armies entered the kingdom of France, with which they had nothing to do; and when he heard, or thought that he saw a probability of their success, could any man of true British feelings be other than dejected? I honestly confess that I never felt more sincere gloom and dejection in my life, for I saw in the triumph of that conspiracy not merely the ruin of liberty in France, but the ruin of liberty in England—the ruin of the liberty of man.’

On the question being put, the house divided:

For the address	290
For the amendment	50

Majority 240

On Saturday, December the 15th, Mr. Fox moved ‘that his majesty might be graciously pleased to give direction that a minister may be sent to Paris, to treat with those persons who exercise provisionally the functions of executive government in France, touching such points as may be in discussion, between his majesty and his allies, and the French nation.’ This was put, and negatived.

The debates on each of these important occasions seem to be very judiciously compiled in the present pamphlet.

ART. XXXVI. *A Letter from the Right Hon. Charles James Fox, to the worthy and independent Electors of the City and Liberty of Westminster.* Fourth Edition. 49 pages. Price 1s. Debreit. 1793.

MR. Fox has acquired the reputation of being one of the first orators that this country ever produced. A new and unexampled crisis has, in some measure, forced him to appear before the public in another character; and we now behold him, for the first time, soliciting the attention of his fellow-citizens as an author.

Abandoned by a weak, timid, and interested aristocracy, and forsaken by the friends of his fortune rather than of his principles, he takes refuge, as it were, within his own capacious mind, and, shielded by a conscious integrity, frowns defiance on the treachery of his adherents, and the malice of his enemies. Perhaps, indeed, he was never so truly great as at this very moment; nor has the æra of his most splendid triumphs been marked with so much true glory, as the present hour of defeat and discomfiture.

‘To vote in small minorities [says he] is a misfortune to which I have been so much accustomed, that I cannot be expected to feel it very acutely.

‘To be the object of calumny and misrepresentation gives me uneasiness, it is true, but an uneasiness not wholly unmixed with pride and satisfaction, since the experience of all ages and countries teaches us, that calumny and misrepresentation are frequently the most unequivocal testimonies of the zeal, and possibly the effect, with which he, against whom they are directed, has served the public.

‘But I am informed, that I now labour under a misfortune of a far different nature from these, and which can excite no other sensations than those of concern and humiliation. I am told that *you* in general disapprove my late conduct, and that, even among those whose partiality to me was most conspicuous, there are many who, when I am attacked upon the present occasion, profess themselves neither able nor willing to defend me.

‘That your unfavourable opinion of me (if in fact you entertain any such) is owing to misrepresentation, I can have no doubt. To do away the effects of this misrepresentation, is the object of this letter; and I know of no mode by which I can accomplish this object, at once so fairly, and (as I hope) so effectually, as by stating to you the different motions which I made in the house of commons on the first days of this session, together with the motives and arguments that induced me to make them.’

Mr. F. then observes, that on the first day of the meeting of parliament he moved an amendment to the address, which, after the warmest expressions of zeal and attachment to his majesty, and an unshaken determination to maintain and preserve the constitution, evinces the deepest anxiety and concern at seeing ‘those measures adopted by the executive government which the law authorises only in cases of insurrection within the realm;’ and states, that ‘his majesty’s faithful commons, assembled in a manner
new

new and alarming to the country, think it their first duty, and will make it their first business, to inform themselves of the causes of this measure; being equally zealous to enforce a due obedience to the laws on the one hand, and a faithful execution of them on the other.

We are told, that his motive for this measure was, that he deemed highly important, both in a constitutional and a prudential point of view, that the house should be thoroughly informed of the ground of calling out the militia, and of its own meeting, before it proceeded upon other business. The law which provided that the parliament should meet, seemed to him to point out its duty when met, and consequently to make it the first business of the commons to examine into the causes that had been stated in the proclamation, as the motives for exercising an extraordinary power lodged in the crown for extraordinary occasions.

The insurrections at Yarmouth, Shields, and other places, gave administration, it was said, a legal right to act; and the general state of the country, independently of these considerations, made it expedient for them to avail themselves of this right. In other words, 'insurrection was the *pretext*, the general state of the country the *cause* of the measure.' Yet insurrection was the motive stated in the proclamation, and the act of parliament enjoins the disclosure, not of the pretext, but the cause: so that it appeared to be doubtful, whether even the letter of the law had been obeyed; but if it had, to this mode of professing one motive and acting upon another, 'however agreeable to the habits of some men,' Mr. F. thought it his duty to dissuade the house of commons from giving any sanction or countenance whatever.

The 'danger of a country' being too notorious to require proof, is treated with just contempt; but to have laid *any* foundation for approving, without examination, was a great point gained for those who wished to applaud the conduct of administration. If the danger consist, as has been said, in 'false but seductive theories,' it is difficult to conceive, how any of the measures which have been pursued, are in any degree applicable.

'Opinions must have taken the shape of overt acts, before they can be resisted by the fortifications in the tower; and the sudden embodying the militia, and the drawing of the regular troops to the capital, seem to me measures calculated to meet an immediate, not a distant mischief.'

There were some persons, however, who thought, that to be upon our guard was so much our first interest in the present posture of affairs, that even to conceal the truth was, in their opinion, less mischievous than to diminish the public terror. They dreaded inquiry, let it should have produced light; they felt so strongly the advantage of obscurity in inspiring terror, that they overlooked its other property, of causing real peril. They were so alive to the dangers arising from false security, that they were insensible to those arising from groundless alarms.

'To these systems of crooked policy and pious fraud, I have always entertained a kind of instinctive and invincible repugnance; and if I had nothing else to advance in defence of my
conduct

conduct but this feeling, of which I cannot divest myself, I should be far from fearing your displeasure. But are there in truth no evils in a false alarm, besides the disgrace attending those who are concerned in propagating it? Is it nothing to destroy peace, harmony, and confidence, among all ranks of citizens? Is it nothing to give a general credit and countenance to suspicions which every man may point as his worst passions incline him? In such a state, all political animosities are inflamed: we confound the mistaken speculatist with the desperate incendiary; we extend the prejudices which we have conceived against individuals, to the political party, or even to the religious sect of which they are members. In this spirit, a judge declared from the bench, in the last century, that poisoning was a popish trick, and I should not be surprised if bishops were now to preach from the pulpits, that sedition is a presbyterian or unitarian vice. Those who differ from us in their ideas of the constitution in this paroxysm of alarm, we consider as confederated to destroy it. Forbearance and toleration have no place in our minds; for who can tolerate opinions, which, according to what the deluders teach, and rage and fear incline the deluded to believe, attack our lives, our properties, and our religion?

‘ This situation I thought it my duty, if possible, to avert, by promoting an inquiry. By this measure the guilty, if such there are, would have been detected, and the innocent liberated from suspicion. My proposal was rejected by a great majority.

‘ I defer with all due respect to their opinion, but retain my own.’

The next motion was, for his majesty’s employing ‘ every means of negotiation, consistent with the honour and safety of this country, to arrest the calamities of war.’

The situation of the United Provinces, where the cause of the war was said principally to originate, appeared to furnish abundance of prudential arguments to Mr. F. in favour of peace; and nothing could be seen in Ireland, that would not discourage a wise statesman from putting the connexion between the two kingdoms to any unnecessary hazard. At home too, were it true that there existed seeds of discontent, it should be recollected, ‘ that war is the hot-bed in which these seeds will soonest vegetate: and of all wars, in this point of view, that war is most to be dreaded, in the cause of which kings may be supposed to be more concerned than their subjects.’ Peace therefore was to be wished for, and the voice even of a minority in the house of commons might not be wholly without effect, in deterring the king’s ministers from ‘ irrational projects of war;’ and even upon this occasion, had he been ‘ more supported,’ our chance of preserving the blessings of peace would have been better than it appears to be at present.

The third and most remarkable motion offered to the consideration of the house of commons was as follows: ‘ That an humble address be presented to his majesty, that his majesty will be pleased to give directions that a minister may be sent to Paris, to treat with those persons who exercise provisionally the functions of executive government in France, touching such points as
may

may be in discussion between his majesty and his allies, and the French nation.'

This has been more generally disapproved than any of the former: but it was not brought forward without much previous deliberation with himself, and much consultation with others; and notwithstanding the misrepresentation of his motives, and the misconceptions of its tendency, Mr. F. cannot repent of an act, which if he had omitted, he should have thought himself deficient in the duty which he owes to the electors of Westminster and the nation at large.

If either Great Britain or her ally had suffered injury or insult, or if the independence of Europe be menaced by inordinate and successful ambition, he knew no means of preserving peace, but by obtaining reparation for the injury, satisfaction for the insult, or security against the design which we apprehend: 'and I know no means of obtaining any of these objects, [adds he] but by addressing ourselves to the power of whom we complain.'

If the exclusive navigation of the Scheld have been invaded, the French executive council are the invaders, and of them we must ask redress. If the rights of neutral nations have been attacked by the decree of the fifteenth of November, the national convention of France have attacked them, and from that convention, through the minister of foreign affairs, we must demand explanation, disavowal, or such other satisfaction as the case may require. How any of the objects in dispute could be obtained but by negotiation, carried on by authorised ministers, it is difficult to conceive. There were some persons, indeed, whose notions of dignity were such, that they would have preferred a clandestine to an avowed negotiation; but this was not deemed by our author to be either honourable, safe, or in some cases even practicable. There was still a further motive, and that was, that although to declare war is, by the constitution, the prerogative of the king, yet to grant or withhold the means of carrying it on is, by the same constitution, the privilege of the people through their representatives; and upon the people at large, by a law paramount to all constitutions—'the law of nature and necessity, must fall the burdens and sufferings, which are the too sure attendants upon that calamity.' It seemed therefore reasonable, that they who were to pay, and to suffer, should be distinctly informed of the object for which war is made—From the result of a negotiation alone could this be learned. If the French were not willing to satisfy us in any of the points which had been publicly held forth as the grounds of complaint against them, then we should all admit (provided our original grounds of complaint were just) that the war would be so too; if in some, we should know the specific subjects upon which satisfaction was refused, and have an opportunity of judging whether or not they were a rational cause of dispute; if in all, and a rupture were nevertheless to take place, we should know that the public pretences were not the real causes of the war.

'In the last case that I have put, I should hope there is too much spirit in the people of Great Britain to submit to take a

part

part in a proceeding founded on deceit; and in either of the others, whether our cause were weak or strong, we should at all events escape that last of infamies, the suspicion of being a party to the duke of Brunswick's manifestoes.'

After reprobating the extravagant idea of going to war with France about her 'internal concerns,' as suggested by the violent; and the unintelligible and indefinite one adopted by the moderate party; Mr. F. states the four objections started against his last motion. The first is, the supposed countenance afforded by it to the trial and execution of the *late* king; but he contends, that this wholly rests upon an opinion, that by sending a minister, we pay some compliment implying approbation to the prince or state to whom we send him: an 'opinion, [adds he] which, for the honour of this country, I must hope to be wholly erroneous. We had a minister at Versailles when Corsica was bought and enslaved. We had a minister at the German courts, at the time of the infamous partition of Poland. We have generally a resident consul, who acts as a minister to the piratical republic of Algiers; and we have more than once sent embassies to the emperors of Morocco, reeking from the blood through which, by the murder of their nearest relations, they had waded to their thrones. In none of these instances was any sanction given by Great Britain to the transactions by which power had been acquired, or to the manner in which it had been exercised.'

The second respects the impolicy of an immediate recognition of the republic. The third, the mortifying circumstances of sending a minister to Paris at the very moment the convention had begun to give us cause of complaint. And the fourth, the fear of giving cause of offence to those powers with whom, in case of war, it might be prudent to form a connexion and alliance.—All these are successively and ably examined and refuted.

Mr. F., above all things, earnestly and fervently deprecates a foreign alliance, in order to assist in bringing about a counter-revolution.

'Such an alliance for such a purpose, I conceive [says he] to be the greatest calamity that can befall the British nation: for let us not attempt to deceive ourselves; whatever possibility, or even probability there may be of a counter-revolution from internal agitation and discord, the means of producing such an event by external force, can be no other than the conquest of France.

'The conquest of France!!!—O! calumniated crusaders, how rational and moderate were your projects!—O! much-injured Lewis XIV., upon what slight grounds have you been accused of restless and inordinate ambition!—O! tame and feeble Cervantes, with what a timid pencil and faint colours have you painted the portrait of a disordered imagination.'

Mr. F. has made a solemn, and we trust, not an ineffectual appeal to his constituents and the nation at large. He expresses himself upon paper, as in debate, in a clear, manly, and perspicuous manner; his language is unencumbered with flowers and figures, and his arguments are at once logical and convincing.

ART. XXXVII. *A Letter to the Right Hon. Charles James Fox, upon the dangerous and inflammatory Tendency of his late Conduct in Parliament.* 8vo. 59 pages. Price 1s. 6d. Downes. 1793.

MR. FOX is here informed, that were it not for the peculiar circumstances of these times, 'under which it seems to have been reserved for men to grow formidable by the decay of their influence, and to derive additional importance from the decline of their credit and character,' he would not have been troubled with this address. It seems reasonable to fear, also, he is told, left rejected and abandoned by his former friends, he should attempt to regain the situation he has forfeited, or to repair the connexions he has lost, 'by other means than those of penitence and concessions.'

After many observations of a similar tendency, and a warm attack on the proposition so ably defended in the preceding article, of sending a minister to Paris, this author proceeds as follows:

'Having now concluded what appeared to me to be most important at this time to observe, in the critical situation of our affairs, and having endeavoured to place the question with clearness and precision, in what I conceived to be its true point of view, will you permit me, sir, to revert to yourself, and submit to your serious consideration, whether a longer continuance in the conduct you have lately adopted be not likely to increase the ambition, and add to the activity of our enemies, and to foment and encourage the projects of the seditious at home?

'Whether it has not a direct tendency to provoke complaint, and to flatter discontent, and to revive every dangerous hope that seemed extinguished by the king's proclamation in May?

'Whether it may not expose us to the danger of the war, from the appearance of disunion at home, and to commotions at home, from the expectations that are entertained of the war? And lastly, will you give me leave to ask of you, whether you think the great and elevated station you have so long enjoyed with the united applauses of every part of the kingdom, and the universal approbation of your country, can be well or virtuously exchanged for the opprobrious honours of a club or an association? Will you descend from such an height to be celebrated by clubs, or to preside over factions? Will you quit this dignified, this glorious post, for such mean and precarious popularity? Surely it might satisfy every desire of generous ambition, and transmit your name with the fairest and best earned honours to posterity. Return, sir, return to the bright pre-eminence; believe me it is your place, you cannot so well become any other.

'You have shewn that you possess the magnanimity to forgive; can you want that magnanimity which teaches to accept forgiveness? You have had the candour to confess your errors, and to repair your mistakes. While the nature of man shall be found to be frail and imperfect, this virtue will approach the nearest of all others to perfection. Be just then to yourself, and to your country; the breach is not irreparable between you; she courts you once more to her bosom; her arms are stretched out to receive you; she offers you her confidence, her affection;—but you must be contented with the honours she bestows, and the places she assigns you: greater are not to be desired with innocence nor to be enjoyed with impunity.'

ART.

ART. XXXVIII. *The Necessity of a speedy and effectual Reform in Parliament.* 8vo. 72 pages. Pr. 1s. 6d. Manchester, Falkener and Co. London, Johnson. 1793.

WE are told, that the necessity of a reform in our representation is so well understood, and so generally acknowledged by all who have considered the question, that 'even the persons who profit by the present abuses of government' dare not now openly dispute it.

That this is not a 'fit moment,' has ever been, and ever will be, a pretext for precluding it; in time of peace, 'the public mind will be agitated;' in time of war, the enemies of our country 'must be effectually combated.' The latter of these objections will, however, come with a very bad grace from a minister, who insisted very forcibly, and indeed very ably, on the propriety, and even the necessity of this measure, toward the conclusion of the American contest, and at a period, when the people were in a state of greater political commotion than during any time for the preceding fifty years.

The author of this pamphlet, who seems to have probed the question to the bottom, contends for a radical, and deprecates the idea of a partial, and of consequence, a temporary reform. The following are, in his opinion, the principal defects in the constitution and organization of our house of commons: '1. The power of election is partial, and not reduced to any fixed principles: 2. The mode is tumultuary, and subject to many abuses: 3. No just proportion subsists between the number of the constituents, and the representatives: 4. The electors, if they were even freed from the temptation of bribery, are not left to the guidance of their own judgment, being limited to the choice of men of certain property only; and, 5. The duration of the representative body is too extended.'

That the proposed mode of amendment may be seen at a single glance, we will present the following summary as drawn up by the author himself. 1. An admission of every citizen (minors and insane persons excepted) to an equal right of voting: 2. The formation of elective districts, consisting, as nearly as possible, of an equal number of electors: 3. Voting by ballot, and closing the poll in one day, together with some subordinate regulations to prevent disorders, and undue influence: 4. Abolishing qualifications, so that each citizen be eligible to a seat in parliament; and allowing salaries to the members: 5. Annual parliaments: 6. Exclusion by rotation, so that no person be a representative more than three years successively, nor above two thirds of the members of one parliament be eligible to the next: 7. Separation of ministers from the legislative assembly: and, 8. Authorizing constituents to discharge their representatives.

The following observations will not fail to promote a variety of interesting, and perhaps of melancholy reflections, in every mind accustomed to political disquisition:

'That I might be able to form a correct judgment of the state of our representation, I took the pains of copying from the "History Political and Personal of the Boroughs of Great Britain," lately published, [see *Analyt. Rev.* Vol. XII, p. 374, and Vol. XIII, p. 167.] a list of the number of voters in each borough, together with the names of the patrons, and the nature of the patronage. It appeared from the result, that the members sent to parliament from English boroughs
(exclusive

(exclusive of those from Welch and Scotch boroughs) where the patronage was entire, and the patron was commonly understood to have the power of nominating whatever persons he pleased, were about two hundred and sixty. In this account, I do not include places, where from the number of voters being considerable, or from other circumstances, the patron's influence is *dubious*; or where he has only power to depute *one* member: or such boroughs, as, being under no particular controul, always sell themselves to the highest bidder. If we add places of this description to the list, and allow from each, only one member to patronage, which is generally but half its due; the number of representatives sent to parliament, from English boroughs, under the influence of individuals, will be about 300. We will call them only 295. Of these, 180, or more, owe their seats to the peerage, and the minister for the time being.

* But though the Members, who are indebted to patronage for their places be 295, we are not to conclude that there are as many patrons. Some patrons nominate two members, some four, some six, and some a greater number. At present the patrons who return the 295 ostensible representatives of English boroughs (reckoning the patronage of the ordnance, treasury, admiralty, &c. to belong to one individual, i. e. the minister of the day) are not more, but I believe less than 160 persons.

* The representation of Wales is not better than that of England, and the representation of Scotland is much worse. According to the last polls it appears, that what are called the members of the Scotch counties, are chosen by as small a number as the nominal electors in most of our English boroughs consist of. How the representatives of the Scotch boroughs are appointed, may be learned from Mirabeau's detached notes upon Dr. Price's work, which agrees in general with the account given in the history of the boroughs, though the whole number of electors is 96, as stated in the latter, and 98 in the former.

* I shall not enquire to what patronage these 96, or 98 patrons are subject; I suppose Mr. Dundas, if he chose, could gratify public curiosity in this instance. Now if we add the 15 representatives of Scotch boroughs, to the list of patronage, and place only six from the Welch boroughs to the same account, the balance in favour of patronage, against the nation, will be as follows, allowing what is very liberal but not true, that the members from all the counties of England, Scotland and Wales, are fairly elected by the people, without any undue influence intervening:

* Patronage against the people.			
Representatives of patronage	-	-	316
Representatives of the people	-	-	242
			<hr/>
Balance against the people	-	-	74
			<hr/>
			316

Balance in favour of the patronage of a few individuals against }
a nation, consisting of more than 10 millions of inhabitants } 74

* If this statement be just, (and I have not intentionally exaggerated in a single instance; on the contrary, I believe I have made my calculations much more favourable to the people than they really ought to be) is it not a most strange and gross perversion of language, to call the

the house of commons an adequate representation of the people?— Might it not, with much more propriety, be denominated a conjoint representation of the ministry and the aristocracy?—Shall we continue then to be deluded with the unmeaning clamour of a *combination*, and *mutual balance* of three estates, if that estate in which the majestic form of the people was originally recognised, have so departed from its pristine character as to retain little more of it than the name? If the public should assume to themselves the power of sending a majority to represent them in the house of lords, would not the crown and the peerage exclaim against such a proceeding, as an infringement, and a violation of the constitution? And ought not the rights of the people to be as dear to them as hereditary distinctions to their owners? And is not the recognition of their authority, in the constitution, as essential to its well being, and even existence, as either the monarchy or aristocracy?

To the want of a proper and adequate representation of the people, is attributed the long and mournful catalogue of our ruinous and bloody wars, the immense magnitude of our national debt, the enormous amount of our taxes, and the accumulating expences of our peace establishment.

This very shrewd and spirited production is dedicated to the society of the 'Friends of the People,' and we learn from the address prefixed, that it is written by Mr. Phillips, of Manchester.

ART. XXXIX. *Parliamentary Reform, as it is called, improper in the present State of this Country.* 8vo. 40 pages. Price 1s. Elmsly. 1792.

WE have read this pamphlet with great attention, and found many passages in it, at once novel and interesting; but we have every reason to suppose, that the enemies of a parliamentary reform will not feel any great degree of gratitude to Mr. Dalrymple.

Mr. D. seems to think, that 'turgid encomiums' on our excellent form of government will be ineffectual, whilst it seems to be admitted by all parties, 'that a parliamentary reform is wanting for the prosperity of this country, and the preservation of its constitution.' This opinion, according to him, will tend to keep the subject in agitation, and moderate men, when freed from the alarm now given by the machinations of 'incendiaries,' will think themselves more strenuously called upon to exert their influence hereafter in order to effect this event, on account of the delay occasioned by their present timidity.

The 'speculatists' of 'inflated and perverted imagination,' who contemn or deny the 'rights of man,' and prove, by the concatenation of logical deductions, that he is by his nature a 'slave,' are here ridiculed. Force, indeed, is allowed to be necessary to the maintenance of all governments, but consent, either positive or by acquiescence, is stated to be equally necessary for any form of stability and duration.

Those who confound government with tyranny forget, we are told, that compulsion necessarily involves a disposition to resist, 'and that whenever the power of resistance becomes greater than the power of compulsion, it must necessarily follow, that resistance will become efficient by the subversion of the compelling power. Such men may inculcate the foolish doctrine, "that we are born in a country with ties

to maintain the existing government," as if *oppression* and *injustice* were naturally proper to any government, instead of being the result of injury and abuse in the instruments: such doctrine applied to some countries would be little short of blasphemy.

The privileges of an Englishman are stated to be,

1. That every man's *house is his castle*, to which he *may* refuse the king admission, unless in the execution of the criminal law. It is allowed, that the 'accommodation to revenue,' may have occasioned some limitation of this right; we are comforted however with the abstract position, 'that the *suspension* of the exertion or enjoyment of right, in its full extent, does not *abolish* the right, which *can*, and will be re-assumed whenever the public see fit.' The second consists in a trial by jury: the third in the possession and use of arms: the fourth, in the liberty of the press.—N. B. This was written in the course of the last summer, previous to some late extrajudicial attempts, which, if continued, will annihilate one of our author's main arguments against reform. 5. Security of person, and property: 6. the right of petitioning the house of commons, by means of which, every man is not only virtually, but individually represented in parliament: 7. The habeas corpus act.

We select the following defence of our constitution, merely on account of its singularity:

• It is known in mechanical machines, that the general action of the parts upon each other, produces an harmony and exactness of precision, that art could not produce! Such is the present government of this country! Our constitution, although it may not be an excellent one, is truly in its execution an happy one, because *corruptions* of various kinds are so fortunately blended, as, in great measure, to correct each defect; and the whole is subjected to the controul of *public opinion*: this, although no part of the nominal constitution, is paramount to all! and what makes the government of this country the best that ever existed.

• I am free to declare, [adds he] that in forming an infant state, I would prefer a republick, to any other form of government; as that which best calls for the faculties of man! and it would be impossible to establish a *balance of corruptions* in a new state!

Mr. D. examines the three plans of reform commonly mentioned in this country; viz. a representation in the complex proportion of the numbers and property of those represented; an addition to the county members, as proposed by the late earl of Chatham; and lastly, the mode of one patronized by the duke of Richmond. The first of these, the history of this country has demonstrated to be impracticable; and the second and third would, we are told, ultimately tend to strengthen the landed interest. The author himself (although an enemy to reform) suggests the propriety of an actual enumeration of the people, and the permitting forty-shilling freeholders, and the citizens who maintain families by their honest labour, to elect delegates, who would thus form 'the actual representatives of a free people.'

Mr. D. acknowledges, that, though the jarring assemblage of 'contrary corruptions keeps the whole machine in order,' yet, if corruption itself could stand forth 'with impunity,' then order would be destroyed. On this principle he loudly condemns the minister for 'refusing a committee of inquiry into a charge, made in the house of commons,

of

of corrupt practices, by officers of government, on the Westminster election.' Far from being the enemy 'to all reform in church and state,' he asserts that the revolution, the establishment of the house of Hanover, &c. were very laudable innovations.

ART. XL. *The proposed Reform of the Representation of the Counties of Scotland considered.* By Robert Fergusson, Esq. of Lincoln's Inn. 8vo. 52 pages. Price 2s. Elphinston, Balfour. Hill, Edinburgh. Debrett, London. 1792.

WE are here informed, that, by the ancient constitution of the Scottish parliament, all freeholders, or tenants *in capite* (formerly the only real proprietors of land) were bound to give personal attendance in the king's parliament; but this was never strictly adhered to, for they were often remiss in their attention to their duty, or, as we should now term it, the exercise of their rights.

By an express act passed in 1425, every freeholder was ordered to appear *in person*, and not by *proxy*, but this being found burdensome and expensive, it was enacted two years afterwards, 'that small barons and freeholders need not come to parliament, but are to send from each sheriffdom two representatives called commissaries, or commissioners of shires,' and by an explanatory act in 1457 'all freeholders under 20l. scots of yearly rent,' were exempted *from personal attendance*.

Until the reign of James VI. every tenant *in capite* was admitted to give his vote for his *representative*, however small the value of his freehold; and every one possessing more than two marks of *new extent* had a right, and was even bound by law, to appear personally in parliament. But in 1587 a great *revolution* took place in the Scottish representation, for, by a statute that passed in that year, the whole body of freeholders under forty shillings of *old extent* were deprived of their most valuable rights, and all but 'earls, prelates, and lords of parliament,' *virtually* excluded from sitting there. By the twenty-first of Charles II. and the sixteenth of George II., the basis of representation was still farther narrowed; but in consequence of the former of these acts 'wad-setters and life-renters' were allowed to vote; a circumstance in which most of the present existing abuses have originated.

The evils arising from the nature, however absurd, of the qualifications themselves, would have been comparatively small (says our author), if the power of voting could, by any means, have been restricted to those who had *really* an interest in the lands. But this object it never has been in the power of the legislature to accomplish. Votes out of number have been created, for the mere purpose of political jobbing. These votes are generally made by wad-set or life-rent qualifications. A life-rent voter is created by transfer of the life-rent of a *bare* superiority, producing some trifling feuderty. At the death of the voter, the right reverts to the granter. He then transfers it to some other person, and thus keeps up a continual succession of dependent voters, of whom he can create as many as he has forty-shilling lands, or valuations of 400l. scots upon his estate.

* A wad-set voter is a person who has paid to the proprietor of a superiority a certain sum (however small), for the interest of which he receives the yearly feu-duties. Nay, he may have given no price
or

or consideration whatever; and still his vote is held good in law. A term is fixed, after which it shall be lawful for the granter to resume his right, on paying up the sum fixed by the transaction. This is called the redemption term. When it expires, the wad-setter holds his vote at the sole pleasure of the granter, who can, in one moment, annihilate it, by paying the stipulated sum. This is the situation of almost all the wad-set votes in Scotland.

‘Such are the men who return the votes for our counties; whilst proprietors of several thousands a year may perhaps not possess a single vote upon their estate. *This is the representation of the landed interest of Scotland!*’

A plan for reforming the representation of the landed interest in Scotland, and consequently for remedying the evils here complained of, has for some time occupied the attention of the public.

‘It is time,’ says our author, ‘that we should be represented by men, who, strangers to faction, will prove themselves at once the friends of the people, and the friends of the constitution. In Scotland particularly, it is essential to have patriotic representatives. At a distance from the seat of government, and differing in our laws and customs from the rest of Great Britain, we have separate rights to support, and separate interests to watch over. But these rights and interests have been, at times, too lightly considered; nor ought we to be surprised at it when we reflect, that the representatives of Scotland are, in truth, the representatives, not of the people, but the aristocracy.’ We are told in a note, that it appears from an actual examination of the rolls of the different counties, that at the last general election, about 700 individuals returned a majority of the representatives of the landed interest of Scotland; that of these 700, perhaps one fourth were not real proprietors; and that one half probably ‘held their votes from peers and other great men.’

To destroy the unconstitutional influence of the nobility in the election of the commons, to restrain within proper bounds the power of the great proprietors, and to place the representation in the hands of the respectable and independent landholders, are the professed objects of the county reform.

This projected reform is confined to two specific heads; first, the reduction of the qualification to 100l. Scots; and secondly, a transfer of the right of voting, from superiority to property.

All this is evidently just, and will, perhaps, be allowed to be very moderate; but, as it is very properly observed here, interested men ever have, and ever will, endeavour to adduce specious, but futile reasons for delay. ‘In our day, [says Mr. F.] when Mr. Pitt brought forth his plan for reforming the representation, in the year 1782, *it was dangerous even to deliberate on such a subject amid the din of arms.* In 1783, 1784, and 1785, we were to be sure at peace; *but novel and dangerous opinions had been spread, tending to discontent and sedition.* The enemies of reform can never be at a loss for arguments. If we are at war, it will give our enemies an advantage: if we are at peace, the public tranquillity must not be disturbed. If we are flourishing, it will endanger our credit: if we are distressed, it will but aggravate our condition: It will serve only to shake the government, which is already too feeble.’

ART. XLI. *A short Address to the Public, on the Practice of cashiering Military Officers without a Trial; and a Vindication of the Conduct, and political Opinions of the Author. To which is prefixed, his Correspondence with the Secretary at War.* By Hugh Lord Sempill. 8vo. 47 pages. Price 1s. Johnson. 1793.

A standing army in time of peace is a modern innovation, that has always been considered as a grievance in this country. Such, indeed, is the jealousy with which the legislature has surveyed it, that special care has been taken to enable the house of commons, by refusing the supplies, at the end of every year to put a period to its existence.

While on the one hand, this formidable engine of the prerogative has been held to be highly dangerous in every point of view, it has been contended on the other, that the officers who regulate it, being for the most part men of family and fortune, it would be difficult, if not utterly impossible, for the crown to prevail upon them to engage in any enterprize against the liberties of their fellow-citizens.

The moment that a minister of state or a secretary at war shall take upon him to *garble* the army at his pleasure, then this argument is at an end; for that body, when solely composed of the minions of despotism, or the zealots of tyranny, instead of acting for the benefit of the people, by whom it is paid, might be easily reduced to league against their dearest interests. Indeed the principal distinction between a *corps* of Turkish spahis or janizaries, and a British standing army, is this: that the caprice of the sultan or vizir of the day may disband the officers of the one by his simple *fiat*, while it has been hitherto supposed, that those of the other cannot be cashiered without a previous court-martial.

On the 30th of November, 1792, sir George Younge informed lord Sempill, then a lieutenant in the third regiment of foot-guards, that his majesty had no further occasion for his services, but that he had been graciously pleased to permit him to receive from that officer whom his majesty should think fit to appoint to the vacant lieutenancy, the regulated value of that commission. On being requested to unfold the reasons which had moved him, or the king's ministers, to dispose of this commission in a manner so injurious, the secretary at war laconically replied, that he had in his last letter communicated all that he had in command from his majesty to notify to his lordship. Lord Sempill addressed a third letter to sir George Younge on the 14th of December, informing him, that he had declined accepting the money left at his agent's, and requesting that he might be tried by a court-martial, but this was positively refused to be complied with.

Being thus driven from the army, without the ceremony of a trial, or even the assignment of a reason, the author of this address has thought fit to appeal to the public, in vindication of his military and political conduct. In regard to the first of these, the testimony of the commanding officer of the third regiment of guards seems to be conclusive; the second is susceptible of more detail.

Lord S. solemnly declares, and hopes, that those who know his habitual indolence, as well as his marked abhorrence of faction, will readily believe, that he is not influenced either by private interest or party spirit.

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‘ It was not [says he] in the strong features of patriotism, so elegantly delineated by the Roman and Grecian historians, that I was taught to trace the character of a freeman; nor in the antiquities of Greece and Rome, that I was taught to study the principles of constitutional liberty; but in the political constitutions of the Anglo-Saxons, the wisest and the most friendly to mankind, which history has furnished for the instruction of men.

‘ I was taught from the first moment that I was capable of knowing what right and duty mean, that it is the chief right, and the chief duty of every Briton, to claim that constitutional freedom, which the wisdom and virtue of our Saxon ancestors asserted and established, and to resist every attempt to lessen or to destroy it, whether by the towering pretensions of prerogative, or by the insidious and more dangerous attacks of secret influence.

‘ Alfred, who brought the Saxon constitution as near perfection as the barbarity and superstition of the age would admit of, is the only legislator, the late national assembly of France not excepted, who knew how to govern the people by the people, to unite the parts, and to organize the whole, by the principles of representation, the ignorance of which principle prevented the perfection of the ancient republics.

‘ And it is impossible to contemplate this monument of wisdom and patriotism, without regretting, that an opportunity was lost, on the expulsion of the tyrannical race of Stuart, when the only two blots of the Saxon government, the villanage of the peasants, and the influence of the clergy, were both nearly wiped away, to regain these blessings, our lost rights, and to perfect a constitution, the admiration of every succeeding age; the only one which has ever furnished the means of collecting the public will, and the constant exercise of political liberty; the loss of which, by the Norman conquest, caused so much blood to be shed, during six centuries, and the restoration of which would probably prevent a drop being shed for six centuries to come. With these impressions, I have beheld the struggle of contending parties, without enlisting under the banners of either.’

As a peer of Scotland, lord Sempill tells us, that he at first declined to vote, because he thought that ‘ the peerage elections’ had long been a disgrace to the peerage and the nation; but when a party was formed professedly to support the independence of that body, he heartily joined it, ‘ to shew his abhorrence of venality, and his contempt of the insolent and illegal mandates of a secretary of state.’

Our author next takes a cursory review of the government of Scotland, which, from the union of the crowns to the union of the kingdoms, was treated like a conquered province, and which had not, until lately, experienced any of the advantages arising from commerce.

‘ The public of Scotland [continues he] are bound by laws which they have no voice in making, and are forced to pay taxes to which they have not consented by themselves or their representatives. The burghesses are divested of all the franchises of citizens, and, as if they were less entitled to protection than the other disfranchised citizens of Britain, are subject to fine, imprisonment, and corporal punishment, at the discretion of their magistrates, who have long been suffered,

with impunity, to alienate the common property of the boroughs, for their private emolument; to levy taxes, of their own authority; and to enforce their arbitrary exactions, by quartering soldiers, a refinement on the use of a standing army, so much the more dangerous, that it can be practised without bloodshed.'

The constitution of the United States is held out as a model approaching nearer to perfection, than any of the European governments, where there is one law for the rich, and another for the poor.

'The American pays no more to the expence of the government, than he is sensible is necessary, and he fees expended; and not as in some European governments, where the industrious labourer is robbed, by taxes, of one-half of the earnings of his labour, to fatten the profligate tools of power, and to pamper the insolence of those, who, confounding trust with right, claim to be tyrants, by the title of inheritance, or of eloquence, and to revel on the plunder of the 'swinish multitude.' We are told in a note, that this last expression, forms part of the 'classic language' of an English statesman (Mr. Burke,) and is an epithet 'expressive of their having lately disturbed the festive board of their lords, and offended the delicate ears of the courtiers, by angry notes, and inharmonious accents; by grunting out complaints of the coldness of their sties, and the scantiness of their food.'

While the kingdoms of Europe were looking to America for instruction, and were beginning to confess the superiority of her government to their own, the attention of mankind was arrested by a 'brilliant experiment to prove the practicability of a representative government.' All former revolutions had only been the struggles of contending factions, and the most beneficial of them did little more than introduce a mild aristocracy on the ruins of the prerogative; all former revolutions did no more than determine which of the privileged orders 'should govern the community and divide the plunder:' the principle of French liberty was to organize the community itself.

No sooner was the overthrow of gallic tyranny disclosed in this country, than all the sons of freedom hailed it as an auspicious event; it then began to be believed, that Britons who had so long boasted of their liberty, would not submit to 'a sophisticated government,' when the French had founded theirs on the principle 'that all men are born free and equal.'

'We have a system of jurisprudence, excellent in many respects, but so clogged with the remains of feudal barbarity, blended with modern fiction, as to be in many cases inapplicable, and frequently inexplicable, and to create greater uncertainty than if no law existed; and which has been so confounded by the sophistry of intriguing judges, that nothing but the stern virtue, perhaps, of the present bench, could prevent it from becoming a fit engine of despotism. By the tricks of practitioners, and the extortions of the officers of the courts, though reprobated by judges, who have but a small share of the fees, justice, if it may be so called, is become so expensive, as to make the poor, in many cases even the rich, silently submit to injustice.'

'We have a hierarchy useless, expensive, and disgraceful. The
tyrhet

tythes are a constant source of contention, a constant bar to improvement. The laws against dissenters would disgrace the code of the most barbarous nations in the universe. I am not the advocate of sectarists, but of liberty. I should be sorry to see the present establishment give way to presbyterianism, or to any other form of church discipline: but I would have the word *toleration* expunged from our dictionary, as disgracing the language of a nation that pretends to be free.

We cannot refrain from giving one more quotation from a pamphlet, which has afforded us a considerable degree of pleasure and satisfaction.

'If I am to give an account of my opinions as well as of my conduct, and I am asked, what kind of government I think the best? I answer, that as far as my shallow acquirements enable me to judge, a representative government is the best. If I am asked, whether I think it necessary or prudent to give Britain a new constitution? I answer, without hesitation, let us perfect the Saxon constitution, and we shall have little reason to envy the French, should the constitution they are about to establish be ever so perfect. As a Briton I wish to see our government immediately reformed, because I am persuaded, that without an immediate and a thorough repair, the antient fabric must soon fall; because I would avert from us, and from our children, the temporary evils which must attend a violent revolution, and even the smaller inconveniencies, which must attend the subversion of antient forms. But no influence shall ever make me deny the great truth that every people derive a right from nature to alter their government when their safety requires it.

'As a citizen of the world I wish to see the French republic confirmed, and the British constitution perfected, as an experiment for the instruction of the world, which of the two is the best.

'If this conduct and these sentiments, are deserving of the king's displeasure, I confess that I deserve it: and I am at a loss to guess, by what sort of conduct or professions, I may hope for so great a satisfaction as his majesty's good opinion.

'I hope that the king will soon have counsellors wise enough to know, and honest enough to tell him, that the real friends of reform cannot be the enemies of order and peace. I shall then beg leave to approach his majesty, and to tell him, that I am not the enemy of peace and order, but that I am the avowed, and determined enemy of those vices, of which his majesty has ever been the enemy, unbounded ambition, tyranny, and peculation.

'But I should be unworthy of the good opinion of my country, I should be unworthy of the title of freeman, once the pride of Britons, if I was capable of being deterred from my duty, by the displeasure of a prince, or the resentment of a minister.'

We candidly confess, that the perusal of this appeal to the public has made a very deep impression upon our minds, and we further acknowledge, that until his majesty's ministers, in their profound wisdom, shall be pleased to state the specific charges against lord Sempill, it will appear to us, and perhaps to the public at large, that their extraordinary exercise of power in this instance has been founded upon misrepresentation.

ART. XLII. *Comments on the proposed War with France, on the State of Parties, and on the new Act respecting Aliens, with a Postscript: containing Remarks on Lord Grenville's Answer of Dec. 31, 1792, to the Note of Mr. Chauvelin.* By a Lover of Peace. 8vo. p. 110. pr. 2s. Dilly. 1793.

IN debating upon the subject of war, we are told, that it is not enough to count the costs, or the probability of success, but that we ought also to reckon what will be the object and effect, even of successful hostilities. The principal objects of the present contest, have a relation to ourselves at home, the inviolability of Holland, the opening of the Scheldt, and the safety of Europe at large, as to territory, public government, and private right.

As to ourselves at home, it is not easy to see our danger, as we are nearly unanimous for our constitution, and the proceedings of France under its republic seem to disgust rather than conciliate us; 'so that like those who intoxicated their slaves for the education of their children, we ought upon our present principles, to be glad that the example of their government exists.'

'But, in any event, wherein can be the merit or efficacy of a war against printing presses? are there any walls high enough to keep out public opinions from this island? No: for opinions have entered it already. They entered with *Magna Charta* and the Bill of Rights; they entered it with the American war; they entered with the early part of the French revolution; they enter whenever man begins to think.—Payne's [Paine's] was not a book written or published in France, but a reply to an intended antidote against the French revolution; which intended antidote was also published in England. Locke, Price, and Cowper, have also written and published their works in England; where French political books, it is to be observed, have had little success at all times.'

It is asserted, that 'our courts of justice,' 'the plain sense, the honesty, humanity, and dread of novelty, in the people of England,' and 'good wholesome reforms' are the arms with which sedition is to be combated.

It is contended, that *wars and taxes* are the parents of what are termed sedition and revolt. The taxes of the war of 1756 led to the stamp act which lost America; the American war operated the independence of Ireland: and our present burthens, we are told, are infinitely more productive of 'new sensations' among the great bulk of the people, than sentiments of theoretical liberty.

'This war then, according to experience, if it takes place, will be a war not against sedition, but against expensive corruption: the poor will call upon the rich to pay the taxes produced by it, and the rich and poor together will call out against place-men, pensioners, and the charges of the civil list, and probably lead to a reform, at the moment when we cannot command the measure of it. When government is strong, it can give to the people; when it is only equipoised, it can bargain with them, and

and say, for such a reform, we demand such a return : but when it is weak, and the public cry strong, how can it say, thus far and no further ? It will have no part left, but to yield, and to regret that it abandoned its present desirable situation, in which we can view without danger, the misfortunes of others, and turn them to our public and private profit. In short, if we are really so powerful as we say, (and as is true,) in public opinion at home, all fears for events abroad are useless.—Indeed even at home, measures on this subject have been ill-judged ; for all the effect of the first proclamation was, to make Payne [Paine] known to *England* ; and all the effect of the second will be, to make him known to *Europe and to posterity* .

In regard to Holland, provided we consent to peace, the safety of that country is stated to be *certain*, and even the opening of the Scheldt is considered as a subject that will be ultimately beneficial to us. The following observations cannot fail to be particularly interesting at the present moment :

‘ War just now against France, must be waged under peculiar circumstances. France has few trading ships on the sea, few foreign possessions, which she does not *almost wish* to lose ; and has many spare hands to throw into her ships of war. She will either defend the West Indies with negroes armed to assist her, or more probably suffer us to take them, or at least a part of them, and to be at the trouble of arranging their governments ; and then attack their trade during war, and *demand* the restitution of them, or of their equivalent at the peace.—To know the force of France at sea, let us consider her only as an Algerine power, with twenty times the naval strength of such a power, and with a far more dangerous situation for attacking our trade and wasting our possessions, and with infinitely more power to defend herself at home against invasion. To their formidable artillery, and engineers, they join, under different shapes, one million of musketry, and may add to them, two millions of pikemen.—Great generals are much mistaken, if the pike, combined with the short sword, and field pieces, and some musketry, be not a formidable weapon. Its first cost is very little, and it is easily kept in order ; it entails no subsequent expence like fire-arms, (which require ammunition, and a large train of heavy carriages and baggage ;) it calls for no manœuvres but simply evolutions ; it is invincible by cavalry ; it is superior to the bayonet ; and it is so peculiarly fitted for a defensive system, that, as it now stands revived, it seems to bid fair (sooner or later) to overthrow all offensive war and all internal tyranny, inasmuch that standing armies must *always* be weaker than armed nations.

‘ Let it be joined to all these circumstances, that the French have now acquired not only military experience, but that the military passion too natural in man, is become peculiarly the passion predominant in France.—As to ourselves, we have very little land force, and that little must be employed in hot countries ; where although our troops of late, have remained healthy in chosen stations, yet they get sickly the moment they take the field,

‘As to our allies, having no troops ourselves, we must subsidize those continental powers who have them, and therefore leave to *them* the command of the continental war, to turn it to their own profit, and to adopt it to their own measures and modes of thinking, and to quit it in their own time. These allies may bring, for a moment, large armies into the field, but they cannot pay, subsidize, or supply them, far from *home*, in a walled country; this being a talent for which Germans were never famous.

‘In the mean time, France, if rendered desperate, goes to work with those engines, one or other of which has formed the three greatest empires known in the world; namely, those of christianity, mahomedanism, and the Roman power: the engines here meant are, the poorer order of the people, enthusiasm, and a system of incorporation, or fraternity: and in France, these engines are actually, all three of them, combined in the hands of a people, already the most formidable in Europe.’

The author now before us ably points out, and very energetically deprecates a war with France, as a ‘hydra of mischief,’ and thinks, that other nations may have to divide our envied spoils, while on the tomb that covers the ‘reliques of our suicide’ will be inscribed: ‘Here lie those who were once happy, but knew not how to be contented.’

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ART. XLIII. *The Interest of Great Britain respecting the French War.* By William Fox, Author of an Address to the People of Great Britain, on the Propriety of obtaining from West India Sugar and Rum. 3d Edit. corrected. 8vo. p. 16. pr. 6d. Gurney. 1793.

ONE of the peculiar circumstances, which characterise the French revolution, is here stated to be, the great abhorrence with which it has been beheld by the crowned heads of Europe. It is at the same time lamented, that many of the people of this country ‘cast a jaundiced eye around,’ and behold the emancipation of France, and of other states, with a narrow and contemptible jealousy.

‘If the nations of Europe (say they) enjoy the sweets of liberty, and their commerce ceases to be exposed to arbitrary laws administered by venal judges;—if their land no longer lies uncultivated, that their nobles may enjoy the pleasures of the chace; if myriads of clergy spread not over the countries, and draw away their wealth from the channels of industry—If arbitrary and rapacious exactions no longer rob the artizan and the peasant of the fruit of their industry; or violence force them from their families, to fill up the ravages of death, in the armies of contending despots: then those nations possessed of superior natural advantages to ourselves, will rear their heads around us. No longer shall we retain our proud pre-eminence, or hold the equilibrium of empire. Confined to the natural advantages our island possesses, we shall cease to carry on half the commerce of Europe. No more will the British name carry terror through the world, or its terrors resound from pole to pole.’

‘But

‘But let such recollect, [continues Mr. F.] that if patriotism be a virtue, it cannot be founded in such malignant propensities. It will not lead us to wish human happiness to be circumscribed by Albion’s cliffs; or that the genius of liberty, should cast her mantle only over our isle. What, let us ask, can be more unjustifiable, than to disturb or overthrow a government, merely because it will be productive of happiness.’

It is strenuously contended, that the opening the Scheldt is a circumstance highly advantageous to the commerce of Great Britain, and that an amicable adjustment with France would be highly politic.

‘Such are the benefits of peace, that though the short one we enjoy, be the longest (except one) we have had for upwards of a century, the public prosperity has increased so rapidly, that some writers have been absurd enough to attribute it to our wars. The fact only is, that the intervals of peace have given such an impetus to our trade and manufactures, that even six foreign and two domestic wars, within that period, have only checked but not prevented their increase. The effects of a long continuation of peace, would far exceed the bounds of common imagination. I have no doubt, but it might be proved, (as clearly as the nature of the case would admit of) that twenty additional years of peace, would enable us to discharge the whole national debt, without any additional taxes; and that afterwards, even the taxes which it would be incumbent on us to impose, merely as regulations and restrictions, would be far more than sufficient to pay all national expences, though we included therein the dreadful civil list, and those pensions and places, of which Messrs. Burke and Paine have so loudly clamoured.’

Recent circumstances have put an end to all these golden dreams of national prosperity!

ART. XLIV. *Is all we want, worth a Civil War? Or conciliatory Thoughts upon the present Crisis.* 8vo. 32 pages. Price 1s. Ridgway. 1792.

THE progress of discontent during the present reign has, as we are here told, been gradual and uniform, if the short ‘effervescence of loyalty’ upon the king’s recovery from a dangerous malady be excepted. Lord Bute’s unpropitious administration, excited the public rage and scorn by its ‘tory principles,’ and by the ‘secret favouritism’ which pervaded it. The English nation sighed, ‘when it beheld the tyrannic doctrines of the houses of Tudor and Stuart beginning to revive under that of Hanover, which had been called in for no other reason but to guard against those pernicious tenets.’

The American war might have been avoided, according to this author, by ‘gentleness and lenity,’ and in that case ‘the trumpet of republicanism would not have sounded its awful tones in America and France, and an additional load of taxes would not have accumulated our evils till they produced the present formidable discontents.’

‘When we behold Mr. Pitt,’ adds he, ‘arise into power, upon the supposition that he would promote a parliamentary reform, and of late prove on repeated occasions the most decided enemy of that measure; when

when we behold the duke of Richmond, at one time the warmest patron of universal representation, at another fortifying the tower against those who demanded it, can we form any further idea of political caprice and depravity?

After a recapitulation of the grievances experienced by the people of this country, in consequence of unpopular taxes, and ridiculous and ineffectual armaments, the arts of the enemies of reform are exposed, who wish to assign to the word 'equality' an idea of an equal participation of property, while an equality in point of birth, freedom, and rights, is only contended for, an equality of talents, station, and fortune being full as chimerical as that of personal strength, beauty, &c.

It is lamented, that a 'sort of inquisition' at present prevails in this country; that the 'freedom of the press and of conversation' is invaded; that the 'fury of the ruling party brands even moderate men with the name of levellers;' that Englishmen 'are degraded into spies upon their brethren,' and that 'our national spirit seems extinct.'

'But is all we want worth a civil war?—Can our rulers affirm that it is better to risk that last calamity, than to concede to the nation a few improvements of our constitution? Can they say, that a parliamentary reform, or abridgement of the pension list, and our taxes, are to be refused at this expence?—The most violent aristocrat must answer no.'

A 'national convention' is pointed out as the only mode of adjusting the differences between the governed and the governors, but were the people themselves anxious for this measure, the author is, perhaps, by this time aware, that it would be disagreeable to either of the two great parties in parliament, who are equally jealous of the appeal he recommends.

ART. XLV. *Principles of Order and Happiness under the British Constitution. In a Dialogue between our Parish Clerk and the Squire.* 8vo. 30 pages. Price 6d. London: printed for public good, Dec. 1792.

If it be for the 'public good' to make a weak and impotent attempt to ridicule 'the rights of man,' and to reason away all attachment to liberty, under pretence of loyalty to the king, and regard for the constitution, the author of this dialogue must be allowed to possess some merit.

ART. XLVI. *Three Dialogues on the Rights of Britons, between a Farmer, a Sailor, and a Manufacturer.* About 60 pages. Price 6d. Longman. 1792.

THE first of these is directed against 'Tom Paine,' who is represented as having 'betrayed his new friends the Americans, and was therefore turned by them out of an office, which his rancorous enmity to Great Britain had procured him.' We are further told, 'that returning to this country, he had the audacity to libel the king and constitution; and being prosecuted for his breach of the laws, has fled from justice.'

'Lastly,

‘ Lastly, having thus been twice a refugee Englishman, and once a refugee American, he is now become a jacobin Frenchman, and is plotting with our ancient and implacable foes, to bring destruction upon his native land.’

In the second, the word ‘equality’ is tortured from its true meaning, as applied to a community of rights, and, it is even affirmed to be incompatible with the very formation of society! In the third, a manufacturer, ruined by the study of Mr. Paine’s works, is all of a sudden converted by a farmer and a sailor, and at last begins to think that he feels ‘a true British heart’ beating in his bosom. We suspect this article and the preceding, to be *manufactured* by the same hand.

ART. XLVII. *A serious Address to the freeborn Sons of Britain.* 8vo. 43 pages. Price 1s. 6d. Shepperson and Reynolds. 1793.

THE author of this address beseeches his generous countrymen not to suffer the dictates suggested by ‘feditious and wicked men’ to entice them from their wonted loyalty. He declaims loudly against the ‘glaring atrocity of violent revolutionists,’ and dedicates his pamphlet (by permission) to the association at the Crown and Anchor, for preserving liberty and property, against ‘republicans and levelers.’

ART. XLVIII. *A short Appeal to the common Sense and Understanding of Mankind, on the present State of Great Britain and France.* By an impartial Observer. 8vo. 25 pages. Price 6d. Owen. 1793.

THIS pamphlet abounds with a variety of accusations against the French nation, who spare no expence, we are told, to reduce this kingdom to the same distressing situation as their own. Much too is urged against the dissenters; and it is asserted, that the discovery ‘of their bold and dangerous designs’ has added new weight to the reasons already adduced against the repeal of the test act!

ART. XLIX. *The Expediency of a Revolution considered: in which the Advantages held out to the People are examined and refuted.* 8vo. 58 pages. Price 1s. 6d. Debrett. 1793.

It is here lamented, that abstruse and difficult questions, which ‘Locke and Milton would have decided upon with hesitation and trembling,’ have become familiar and easy of solution to the ‘illiterate and ignorant.’

It is also contended, that the maxim tending to inculcate, ‘that the will of the majority of the members of any nation is the law,’ is not only dangerous, but abstractedly untrue.

As to Mr. Paine, whose name is fated to be always coupled with the word revolution, it is hinted, that his ‘inflammatory language’ might have produced a civil war.

‘I am tempted to believe, [says the author,] that Providence reserved the calamities of his doctrines for a guiltier people, and that the scourge was averted from our backs by the supreme interference; and surely, if we be permitted to believe, that any nation is still its care, or any system entitled to its protection, it will be pardonable to suppose, that it may be the freest people, and the sublimest constitution.’

ART.

ART. I. *Opinions delivered at a numerous and respectable Meeting in the Country, lately held for the Purpose of signing a Declaration for the Support of Government in the present alarming Crisis.* 8vo. 22 pages. Price 1s. Edwards. 1793.

THE orator informs the chairman, that he has divested his mind of all partiality, except 'partiality to the constitution of this country.' We are told, 'that the English jacobins' hold official correspondence with the jacobins at Paris, avowing their purpose to be 'universal equalization.' Clubs too are formed in London, and in many parts of the kingdom, where the deluded people are taught to 'reverence sedition and embrace rebellion, under the *mask* of liberty and happiness;' nay, it is added, 'the members of a club in a northern county are all sworn: they receive regular pay, and are ready to follow those who may call them forth to any desperate enterprize!'

ART. LI. *The Dream of an Englishman faithful to his King and Country.* 8vo. 33 pages. Price 1s. Elmly. 1793.

THIS is a political dream, in which the 'Englishman,' as is usual in such cases, sees every thing in the express point of view, most agreeable to his own wishes. He is astonished at Mr. Fox's proposition of sending a minister to Paris, and he asks in the language of a lord Grenville, 'how any one could dare propose to the parliament of England, to become associated with a band of robbers and assassins?'

After being three nights without sleep, he *fancies* that he is a deputy from one of the parochial associations in the capital, and that he is summoned as such, to attend a council at St. James's, where he soon enjoys the exquisite happiness of drawing up a manifesto against the French nation, dictated by the king of Britain in person.

A French edition also of this pamphlet has been advertized.

ART. LII. *The Reason of Man, with Strictures on Rights of Man, and other of Mr. Paine's Works.* 28 pages. Price 6d. Murray. 1792.

IT is asserted in the pamphlet before us, that it has become the duty of every man, who prefers peace to the 'horrors of a civil war,' and 'protection to insecurity,' to consider the cause of government as the cause of the people, and consequently his own.

The declaration of rights, adopted by the constituent assembly of France, cannot be read, we are told, without a compounded sensation of 'wonder and indignation,' and we are gravely informed 'that a single page of Mr. Paine's book, published in any other country in Europe, against its government (France not excepted), would have forfeited him his life; whereas he has been suffered to vend his lucubrations, from the latter end of the year 1790, to the present time; and government has only interposed its power, when his disciples actually attempted to realize his doctrines, by acts of open violence.'

'When these facts are established [it is added] the liberty of the subject, as it regards speaking and writing, cannot be called in question—this invaluable privilege is paramount to all others; and is a more substantial blessing to the people, than all the metaphysical rights of our modern reformers combined together.—It puts the good sense of the nation in a condition to counteract, or remove any measure of government that may be immediately or remotely prejudicial to the

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community; and where it exists no glaring abuse can find reception or countenance in society.

‘It answers every purpose of a declaration of rights (which expedience often obliges a government to violate) by giving the people a power of exposing the plea of necessity, in justification of actions, where the necessity did not exist. In its operation, it supplies the place of public virtue, and keeps men honest through fear, who are not honest from a more laudable motive. Every man in power looks upon the liberty of the press with respectful awe, knowing it to be a privilege of the people;—both minister and magistrate have only to choose between their duty and their reputation.’

We imagine that the above eulogium on the liberty of the press is not altogether congenial either to the times in which we live, the pamphlet in which it appears, or the society to which it is dedicated.

ART. LIII. *Critique on the late French Revolution, in a Speech delivered at the Society for free Debate, at to which are prefixed some Remarks on such Societies in general.* 8vo. 78 pages. Price 2s. Faulder. 1793.

THE author of this *critique* finds something to praise, and much to blame, in the French revolution. We shall select the following passage, relative to perhaps the greatest man of his age:

‘To sum up in a few words the career of the more distinguished revolutionists, Mirabeau is the only one that quitted the scene with applause. What might have been the fortune and conduct of that extraordinary man, had fate permitted him a longer existence, it is now impossible to decide; eloquent and prudent, he at once indulged in his harangues the licentious passions of the crowd, and moderated in action the violence of his colleagues. With a head to form the most intricate, and a heart to execute the boldest counsels, how far might not such ambition have aspired, and such talents have succeeded? Perhaps, a second Monk, he might have chosen to found his greatness on the re-establishment of order, and the restoration of his monarch; or seduced by the pageants of royalty, have left in a second Cromwell, for posterity to execrate the crimes, and admire the abilities of the daring usurper.

‘Yet whatever were the secret intentions of his bosom, his death was sincerely regretted by his party, and even by the less impassioned of the rival faction, as a general misfortune; nor have his last prophetic words since ceased a single moment from seeing their accomplishment: from that period the nation has been rapidly advancing to its ruin; and on the flight and subsequent humiliation of the king, was any exclamation more common than, “ah! this would not have been the case, had Mirabeau been yet alive!”

ART. LIV. *Reasons for preventing the French, under the Mask of Liberty, from trampling upon Europe.* By William Black, M. D. One of the Royal College of Physicians in London, Member of several Literary Societies, &c. 8vo. 49 pages. Price 1s. 6d. Debrett. 1792.

WE are told, that the greatest conquerors and destroyers of the human race have ever effected to speak the language of moderation and peace, and that in their jurisprudence some specious motive may be found for every war. It is asserted, that instances of this kind may be found in the history of Philip of Macedon, who cheated the Greek states out of their liberty and independance; in that of the Goths and Vandals, who affected, on some occasions, to quit the frozen regions of barbarism, in order to break the chains, and chastise the oppressors of mankind; and in 'the present Russian despot, who urged the same pretensions on filching the Crimea from the Turks, and for her late and present iniquitous invasion of Poland.'

It is insinuated, or rather asserted, that in respect to dexterity 'in intrigue and dissimulation,' the French are superior to the other nations of Europe; and that, profiting by the gross errors and indiscretions of their adversaries, they are now aiming to extend their conquests, or in their political phraseology *their disinterested influence*, to the 'verge of the Rhine, and along its whole arch from Strasburgh, down to its openings into the sea in Holland.'

'They have dispatched [says Dr. B.] towards each extremity of that goal, two powerful and co-operating armies; they avow their determination to possess themselves of the principal passes and fortresses on the Rhine, and to model after their own fashion, the intermediate territories and kingdoms situated between their northern frontier, and this majestic river, the ancient northern boundary of the Roman Empire.'

'Geographical charts demonstrate that these fruitful countries lay parallel with the whole northern frontier of France. From Dunkirk to Strasburgh, they extend four hundred miles, and from the skirt of France to the Rhine, in some places half that in breadth: within these limits are comprised all the provinces of the Austrian Netherlands: four out of the nine electorates of the German empire, Treves, Cologne, Mentz, and the Palatinate; the principalities of Liege, of Juliers, and part of Cleves; together with Zealand and Holland, now menaced with a similar inundation, and left two alternatives, submission or resistance. The area or extent of these connected countries, is equal to that of Ireland; but in fertility, population, and opulence, they surpass all other countries in Europe, of similar dimensions. Their population and revenue, if Holland is included, would be nearly equal to that of Great Britain: and with this addition, the aggregate population of France would exceed *thirty two millions*, or more than one fourth of the inhabitants of Europe, with revenues proportionally enormous.'

After assuming this chimerical idea of conquest (alike disavowed both in theory and practice by the French republic) as a basis, we are told that a revenue and popularity of this magnitude, cemented and incorporated together, would be sufficient to overturn and trample upon the rest of Europe: 'that France would then hold the lever of the universe,' and 'pamper her national vanity and ostentation by the boast of Jupiter, who, as Homer tells the story, challenged all the host of Olympus crammed together, that with his single weight in the opposite scale, he would kick them up to the top of the beam.'

We

We are also informed, that Holland is imperiously *commanded* to unlock the Scheldt, the Maese, and the Rhine; but this is not all: 'the French mean to do more, *and attend seriously to what follows, Britons!* — They mean to spread their nets and snares from Dunkirk to the Scheldt and the Rhine, around the contiguous mouths of the Medway and the Thames, and almost in contact with the heart and trunk of the British commerce and empire; with such sea ports in any future war, the whole of the British commerce would run the risk of annihilation.'

Dr. B. tells us, that he has listened with 'more pity than admiration' to the partisans of France; and he thinks, that, whatever may be the event of the present contest, her friendship to Great Britain will be precarious, and her enmity certain. Much is said about the 'British vagabonds,' who exerted their virtuous efforts of parricide during the American war, from 'Paul Jones the pirate, down to Tom Payne the staymaker;' as to the new metaphysicians of France, they are *technically* described as 'dextrous Pharmacopolists, and Alchymists, who in their democratic crucibles and retorts, prepare their draughts of subtle poison and necromancy with great art and mystery.'

This pamphlet is carelessly and incorrectly printed: we are sorry for this circumstance, as we have some reason to think, that, had the author superintended and revised the proof sheets with his own hand, he would have omitted some gross abuse, which cannot add any thing to the weight of his argument.

ART. LV. *An Address to the Jacobin and other Patriotic Societies of the French, urging the Establishment of a Republican Form of Government.* By a Native of England, and a Citizen of the World. 8vo. 49 pages. 1792.

THE following address is written with great warmth, but evidently by a person who has thoroughly investigated the genius of a republican form of government, and is capable of ascertaining its true character by an appeal to facts. He passes severe censures on the conduct of the constituent assembly of France, who, he says, had the history of the world before them, which exhibited a picture, that was delineated more strongly in the records of France. He advises the national convention to establish a complete republic, and presents them with many sensible and useful hints, similar, in many respects, to those which Mr. Barlow gave in *his* address, of which our Review has already taken notice. The present tract, we suppose, has been circulated in France: the English translation appears without the name either of the author, or of the publisher.

A. Y.

ART. LVI. *Lettre de M. L'Evêque de Leon aux Ecclesiastiques Francois Refugeés en Angleterre. An Epistle from the Bishop of Leon to the French Ecclesiastics who have taken Refuge in England.* 8vo. 20 pages. Price 6d. Coghlan. 1793.

THIS, which may be termed a pastoral letter from the bishop of Leon to the French clergy here, recommends them to look up to heaven for consolation in their distress, and to supplicate its blessings on the heads of their benefactors.

After lamenting that the principles of their 'holy religion' had been violated; that their altars had been plundered; that their temples 'and all the patrimony of the church' had been seized upon by mercenary hands; that the precious utensils had been exposed to rapine; and the very holy of holies profaned by the most revolting sacrileges; he seems to envy the fate of those of their brethren whose constancy had been crowned with martyrdom.

Many compliments are paid to the king, queen, royal family, and people of England.

'More than ever faithful [adds he] to the laws of our God, let us prove at the same time to this generous nation, that we also know how to respect and observe those belonging to it. Let us be careful, that a constitution to which England is indebted during so many years for its prosperity, find on our part, nothing but zeal, fidelity, and submission.

'You know, gentlemen, and a nation of benefactors ought more especially to learn from our conduct, such is the character of our religion, that, in whatever land it pleases God we should be born, or to whatever removed, there he knows how to make his children attached to all the laws, and all the constitutions useful to the state.

'But, let not the asylum where we have found refuge, nor the decrees of those very men who have forced us to go in search of it, make us forget that our persecutors are our brethren.

'Let us not forget, moreover, that we have left in our unfortunate country many of our zealous disciples, of whom we were the fathers, the friends, the pastors. We are still the same, and our hearts are torn with the recollection of their misfortunes. Let them then become the object of our prayers; let us unite them with those for the faithful who mourn at our absence, and sigh after the religious succours of which our exile has deprived them. Let us unite them with those for our very enemies, and may the vows they have offered up for our destruction be expiated by those which we make for their salvation.'

This last ejaculation is conceived in the true spirit of christian charity, and we cannot help thinking, that it breathes more of the meekness and moderation of the gospel, though uttered by a popish bishop, than a late sermon of an English prelate, who denies the name of 'brethren,' and seems even to doubt of the mercy of the deity, in respect to those of his fellow-citizens who may differ with him in his political creed!

We are at once pleased and flattered with the two or three little anecdotes respecting the charity of our countrymen to these unfortunate sojourners in a foreign land: although we may be averse to their religious opinions, and detest their political ones, yet it becomes us to fly to the assistance of our fellow mortals exiled from their native shore, and deprived of every succour but that offered to them by the humanity of strangers. 3.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. Zurich. *Museum der Heilkunde, &c.* The medical Museum, published by the Helvetic Society of corresponding Physicians and Surgeons. Vol. I. 8vo. 458 p. 1792.

Though this specimen of the labours of the Helvetic Society cannot be put in competition with British works of the same kind, yet its prime object is perhaps of more private utility. To improve its members is the principal design; for which purpose they correspond, and consult each other in difficult cases. Selections from this correspondence will be occasionally published, that they may be more extensively useful. The principal cases in this volume are a steatomatous tumour between the thorax and abdomen. A scirrhus tumour in the cavity of the pelvis. On the great efficacy of fixed air in dysury. A hydrocele. An ulcer in the stomach. A tympany from a scirrhus induration of the colon. A considerable bone found in the longitudinal sinus of the brain of a suicide. On the introduction of the catheter. Two unskilful attempts, productive of fatal consequences are related; and one case in which ninety-four pounds and a quarter of water were drawn off within eighteen days, the patient being in the fourth month of pregnancy. Three cases of epilepsy, from the repelling of eruptions, cured by salivation. An obstinate pain of the eye, that had continued five years in spite of various remedies, removed by a salivation, produced undesignedly by mercurial frictions. Two more cases of a similar kind, one of which was attended with the aura epileptica, were cured by quicksilver, without salivation: in another, however, it failed. Observations on herniæ, and remarks on hydrocele.

The many and careful descriptions of appearances on dissection particularly distinguish this volume. Prefixed to it is an account of the establishment of the society, and its rules. It was founded by messrs. Rahn, Römer, Schinz, Usteri, and Meyer. The former is the president, whose office is triennial.

Jen. Allg. Lit. Zeit.

THEOLOGY.

ART. II. Leipzig. *Euthymii Zigabeni Commentarius in quatuor Evangelia, &c.* The Commentary of Euthymius Zigabenus on the four Gospels, in Greek and Latin: the hitherto inedited Greek Text diligently revised from two Manuscripts on Vellum in the Library of the Holy Synod at Moscow, written in the Time of the Author: to which is added the Latin Version of J. Hentenius, with Remarks: by Christian Fred. Matthæus, Assessor of the Imperial Russian Colleges, and Greek Professor at Wittenberg. Vol. I. containing the Prefaces, and Gospel of Matthew. 8vo. 1189 p. Vol. II. containing the Gospels of Mark and Luke. 686 p. Vol. III. containing the Gospel of John, the Remarks of Hentenius, those of the Editor, and an Index. 736 p. 1792.

ECCLESIASTICAL HISTORY.

ART. III. *Leipfic.* The 16th volume of Mr. Schröckh's Ecclesiastical History, *Chriftliche Kirchengefchichte*, made its appearance last year. It commences the fourth book of the second period, which, including the time from the death of Auguftin to that of Gregory the great, Mr. S. hopes to finish with the eighteenth volume.

Jen. Allg. Lit. Zeit.

ART. IV. *Upfal.* *Skrifter och Handlingar til uplyfning i Svenska Kyrka och Reformations Historien, &c.* Tracts illustrative of the History of the Church and of the Reformation in Sweden. 5 vols. 8vo. 1834 p. 1790-1.

This collection, published by the archbishop of Upfal, Dr. Uno von Troil, will be acceptable to all friends of the history of the reformation, and contains many scarce pieces, that instruct us in the spirit of the times. The learned prelate has added some observations of his own.

Jen. Allg. Lit. Zeit.

ART. V. *Lund.* *Den Svenska Kyrko-Historien, &c.* The History of the Swedish Church, from the Year 1000 to 1022: by Olof O. Celsius. 8vo. 140 p. 1792.

The present celebrated bishop C. published a fragment of the ecclesiastical history of Sweden in the year 1757. This, which was well received, came down to the year 865: in 1785 it was followed by his *Svea Rikes Kyrko-Historien*, from 828 to 1000: and now he has brought it down to 1022. The researches of the bishop are curious; and he has occasionally noticed the early state of christianity in other northern countries, as Denmark, Norway, England, Russia, and Iceland.

Jen. Allg. Lit. Zeit.

ANATOMY AND PHYSIOLOGY.

ART. VI. *Mentz.* *Diff. Inaug. an. phys. qua demonstratur Cor Nervis carere, &c.* An inaugural Thesis in which it is shown, that the Heart has no Nerves: to which is added a Dissertation on the Power of the Nerves surrounding the Arteries: by J. B. J. Behrends. 4to. 43 p. with plates. 1792.

This thesis deserves the notice of every physiologist. The nerves that go to the heart are fully and accurately described, as we can affirm from our own knowledge, having lately paid particular attention to them, and Mr. B. has shown, that none of them belong to the muscular part of that viscus, but to its arteries only. In this, however, the heart is not singular; for in all parts of the body, that we have examined, the muscular fibres have properly speaking no nerves; they belong to the arteries, which they accompany, which they soon rejoin if they branch away from them, and with which they terminate.

Jen. Allg. Lit. Zeit.

CHEMISTRY.

ART. VII. *Breslaw and Hirschberg.* *Ueber die neuern Gegenstände der Chemie, &c.* On modern Subjects of Chemistry, particularly on the lately discovered Semi-metal Uranium: by J. B. Richter. Ph. D. 8vo. 69 p. 1791.

The

The same, Part II. particularly on Molybdena, and the blue Carmine produced from it. 48 p. 1792.

The most valuable essay in Part I. of this publication relates to the analysis of bones. Dr. R. imagines he has discovered in them an earth of a peculiar species. To separate the phosphoric acid, he employs three parts of vitriolic acid to four of calcined bone. On saturating the phosphoric acid with any sort of alkali, a white earth is precipitated during the effervescence. We had already observed this earth, and made some experiments on it, which agree with those of Dr. R. except in one circumstance. He says, that united with vitriolic acid it has an earthy appearance: we have obtained a complete and clear solution of it, when precipitated by aerated volatile alkali, in a mixture of one part of vitriolic acid with three of water, and thence by spontaneous evaporation procured tolerably large crystals, that remain perfectly transparent and dry in the open air. The crystals form oblique flat parallelograms, truncated on one of the acute angles, or rhombs truncated on two opposite edges.

In part II. Dr. R. describes a fine blue precipitate, produced on the mixture of tin dissolved in muriatic acid with the acid of molybdæna saturated with vegetable alkali—To separate the mineral alkali from vitriolated natron, he dissolves in water ten parts of the latter and five of tartarus tartarizatus, and evaporates till all the vitriolated tartar is precipitated. The decanted liquor he boils with a due proportion of fresh-slaked lime: thus forming a selenite of tartar, from which the acid of tartar may be prepared, whilst the pure mineral alkali remains dissolved in the water.—To purify the earth of alum from vitriolic acid he dissolves it in the muriatic, and then separates any of the former that may remain by the addition of muriated barytes.—In making experiments with pure aerated barytes, Dr. R. found, that two ounces lost only seventy grains, after having been twice exposed to a violent heat; yet the same quantity lost two hundred and eight grains of aerial acid on being saturated with the muriatic.—The doctor also informs us of a new species of pyrophorus, prepared by mixing with a fourth part of flowers of sulphur a calx of quicksilver, in the state of red precipitate, and combined with silver, and exposing it to a sandheat in a long-necked phial. This pyrophorus kindles at a very low degree of heat.

Jen. Allg. Lit. Zeit.

NATURAL KNOWLEDGE.

ART. VIII. *Lettre de M. de Luc, &c.* Letter from Mr. de Luc to Mr. Delamétherie: continuation of Proofs of the little Antiquity of our Continents, and Remarks on the Change which the Atmosphere must have undergone at their Production. *Journal de Physique.*

The first proof of the recent date of our continents instanced by Mr. de L. he deems one of the most remarkable. The level of the sea, whatever be its distance from the centre of the earth, is always the base of the atmosphere, and is of course, *ceteris paribus*, its warmest part, as in it the heat is in a decreasing ratio from below upwards. When, therefore, the ocean changed its bed, the summits of high mountains, as of the Alps, were placed in a region where the snow that falls does not entirely melt, so that there is an annual increase. Now had this yearly augmentation been of extremely remote

date, the tops of all the mountains where this process goes on, and the valleys between them capable of being filled by it, must have been completely covered ere now: but this is not the case. Besides, these collections of frozen snow slide with a very slow but constant motion from the mountains down into the valleys, carrying with them huge blocks of granite, which they deposite in valleys where the ice begins to melt: but the number of these blocks is too small for the process to have commenced at a very remote period. Moreover, when the sea changed its bed, whatever were the temperature of the polar regions before, a new order of things established itself in them, as every where else: the parts of the sea towards the poles were not at first frozen; but they began to freeze, and this effect has a perceptible progress (see Phil. Transf. vol. 74, p. 231).

Another proof of the little antiquity of our continent may be taken from the present state of cultivation and population. In the northern parts of Europe, where heaths abound, the progress may easily be traced, from the first settlement of a few wandering shepherds on the fertile banks of a river, through the gradual extension of their progeny in neighbouring colonies, during which hamlets have grown up to be villages, villages to towns, and the heaths have been farther and farther encroached upon, as they were wanted for the purposes of agriculture: but they are yet far from exhausted, and an archipelago of cultivated spots discoverable in a sea of waste land indicates, that man at least is but of recent date in those countries.

The remains of quadrupeds that now inhabit only warm countries being found in northern regions, some have inferred, that the heat of our globe has gradually decreased, others that its position to the sun has gradually altered. That those quadrupeds could once live in northern climes their remains sufficiently prove: that they cannot now is most probably owing to some chemical change in the atmosphere. For it is observable, that where those remains are found we find also the shells of certain fishes, some of which now inhabit only the Indian seas, others have entirely perished. But this entire destruction can only be accounted for by some change in their element: and the rupture of the crust of the earth, emitting from the caverns underneath certain elastic fluids, is a cause adequate to this change, and may have produced such an alteration, as, whilst it entirely destroyed some species of animals, permitted others to live only in climates where they enjoyed a more powerful influence of the sun than before.

B O T A N Y.

ART. IX. Wittenberg. *Botanisches Handbuch, &c.* The Botanic Manual of most Plants growing wild in Germany, or foreign ones that will live in the open Air: by Christian Skuhr. Vol. I. 8vo. 400 p. 126 plates, containing upwards of 300 figures. 1791. Vol. II. Parts IX. X. XI. 144 p. 44 plates. 1792.

This is the production of a veteran in the study of plants, who, in circumstances far from favourable, has pursued his natural propensity thereto with great patience and energy. He does not absolutely confine himself to dry description, but intersperses many new remarks; and scarcely any important circumstance has escaped his observation. The delineations are uncommonly faithful and accurate; and though
five

five or six figures crowded into one octavo plate have not the splendid appearance of the British style, where a plant of a few inches adorns a large folio, they display honest German industry, and their utility will be rendered more extensive by their cheapness. The price amounts only to about 2 gr. [$3\frac{1}{2}$ d] a plate, coloured, with the text included. Mr. S. does not adhere strictly to his title, as he introduces many tender exotics; but with this we believe no one will be displeased.

Jen. Allg. Lit. Zeit.

ART. X. Copenhagen. *Symbolæ botanicæ, &c.* Botanic characters, or more accurate Descriptions chiefly of Plants collected by P. Forskaol in his Travels in the East, or of others more recently discovered: by Martin Vahl. Part 1. Fol. 25 plates. 1790.

The imperfections in the posthumous works of the late celebrated F. were much to be regretted, and on this account prof. V. made some corrections of them eight years ago, but he deferred their publication in consequence of a tour he undertook to Barbary and the south of Europe. From this tour, and from the examination of various collections, the prof., whose botanical skill is well known, has been enabled to lay before the public the present highly valuable work.

Jen. Allg. Lit. Zeit.

MINERALOGY.

ART. XI. *Observations de M. Sage, &c.* Observations by Mr. Sage on Mr. Klaproth's Memoir on the constituent Parts of the red Ore of Silver [see our Rev. Vol. XIV. p. 478]. *Journal de Physique.*

Mr. S. observes, that Mr. Klaproth's remarks are valid only with respect to particular specimens, and do not extend to all red ores of silver. Mr. S. has analysed a red silver ore from Peru, and another from Saint Mary, both of which contain arsenic and not antimony, and in colour they scarcely differ, though they do in the proportions of their constituent parts. The former contains of silver 70 parts, sulphur 18, arsenic 6, water and mephitic acid 6: the latter, silver 7 parts, sulphur 10, arsenic 78, water and mephitic acid 5.

ART. XII. Weimar. *J. C. W. Voigts Erklärendes Verzeichniß seines neuen Cabinets von Gebirgarten.* J. C. W. Voigt's Explanatory Catalogue of his new Cabinet of Mountain Stones. 8vo. 48 p. 1792.

Though Mr. V. has increased the number of his specimens from sixty to seventy two, the price remains the same (a louis d'or). To this catalogue he has prefixed a short illustration of mineralogy, and its divisions; each of the four classes is preceded by a brief essay on its chief characteristics; and occasional remarks are annexed to particular specimens.

Jen. Allg. Lit. Zeit.

ARTS AND MANUFACTURES.

ART. XIII. Mr. Schmidt, a skilful paper-manufacturer at Hasenberg, near Lunenberg, has made several sorts of paper from the seed-pods of the *asclepias syriaca*, given him for that purpose by commissary Schulze, who cultivated the plant in his garden. From the inner white skin of the capsule, mixed with a third part of rags, he made good writing paper, tolerably white, and resembling Chinese paper.

From

From the outer green capsule alone he made a greenish paper, which when sized was stronger than paper made of rags, and extremely close and vellumy, and unsized was so strong and close as not to let ink through. From the stalks of the plant he made a paper very like that made from linen rags, and scarcely distinguishable from it. The second kind abovementioned will be found extremely useful for packing paper: and, what is of some importance, paper made from this plant can be rendered at half the price of that made from rags.

Jen. Allg. Lit. Zeit.

POLITICAL OECONOMY.

ART. XIV. Where printed not mentioned. *De Comitibus Regni Hungariae, &c.* On the Diets of Hungary, and their Organization. 8vo. 190 p. 1791.

ART. XV. *Dissertatio politico-publica de regie Potestatis in Hungaria Limitibus.* A political Dissertation on the Extent of the regal Power in Hungary. 8vo. 190 p. 1792.

The two preceding tracts, both written by the same person, we can recommend to all who wish to have a proper idea of the constitution of Hungary. On the subject of liberty of conscience, the author gives at large the American act of toleration, and wishes his own country would adopt it, from one which has already made Europe many estimable presents. By the same hand, though by no means of equal value, is the following.

ART. XVI. *Dissertatio statistica de Potestate exequente Regis Angliae.* A political Dissertation on the executive Power of the King of England. 8vo. 40 p. 1790.

The author's design was a comparison of the English and Hungarian governments, but with the former he is not thoroughly acquainted.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. XVII. Pest. *Collectio Representationum & Protocolloz Statuum & Ordinum Regni Hungariae, &c.* A Collection of Representations and Protocols of the States and Orders of the Kingdom of Hungary, on Occasion of the royal Decree delivered January 28, 1790, submitted by the general Assembly. Part I. II. 624 p. 1790.

It is well known, that the arbitrary reforms introduced into Hungary by Joseph caused considerable commotions there, to prevent the consequences of which he issued a decree, a little before his death, for restoring things to their former footing, except with respect to toleration, and some other things of obvious advantage to the public. The work before us is a collection of deliberations on this decree, and the representations that followed them, addressed to Joseph, to his successor Leopold, or to the council of state. The benefits of the regulations not annulled they acknowledge: but they refuse to receive them from the good will and pleasure of their king alone, as the right of legislation, according to their laws, resides in the people jointly with him, an infringement of which would be a dangerous precedent. As a specimen of the style and sentiments of the palatinates, we shall give

give the following extract from the address of that of Pest to Leopold. The same, august monarch, that has gone before you, has declared you a just and gracious prince. It says, that you forget not that you are a man; that you are sensible the king was made for the people, not the people for the king. The violent commotions that agitated our country, after having experienced so many acts of injustice, are thereby somewhat appeased. Scarcely therefore could we trust our eyes, when in your first rescript to us, of the 14th instant, we found not those securities for the safety of our constitution, that the greatness of the danger into which we were thrown by the preceding lawless reign, our hereditary rights, and the inflexible patience of the people under the late emperor demanded; and that your majesty, as a prince acknowledging the rights of the people, as a father who valued his subjects as men, had freely granted to the Belgians; an act that shall remain in proof of your sentiments throughout all ages. From the rights of nations and of man, and from that social compact whence states arose, it is incontestible, that the sovereignty originates from the people. This axiom our parent nature has impressed on the hearts of all men: it is one of those which a just prince, and such we trust your majesty will ever be, cannot dispute; it is one of those inalienable, imprescriptible rights, which the people cannot forfeit by neglect or abuse. Our constitution places this sovereignty jointly in the king and people, in such a manner, that the remedies necessary to be applied, according to the ends of social life, to preserve their persons and properties secure, are in the power of the latter. We are assured, therefore, that at the meeting of the diet, to heal the wounds inflicted on us, your majesty will not confine itself to the objects mentioned in its rescript, but will also present us with our freedom, in like manner as the Belgians, who have conquered their's with their swords. For it would be an example big with evil consequences, to teach the world, *that a people can protect or regain their liberties by the sword only, not by obedience.* How excellent are these last words in particular! and how much gratitude is due to the benevolent Leopold, that, instead of persecuting a noble people for such bold and firm language, he freely yielded them those rights which they could constitutionally claim.

Jen. Allg. Lit. Zeit.

ART. XVIII. Buda. *Vestigia Comitiorum apud Hungaros, &c.* Traces of Assemblies of the People in Hungary, from the Commencement of the Kingdom in Pannonia to the present Day, from various Authors: by Mart. G. Kovachich. 8vo. 832 p. 1790.

This is a valuable tract to those who are inquisitive concerning the history of Hungary.

Jen. Allg. Lit. Zeit.

ART. XIX. Warsaw. *Essai d'un Plan de Reforme, ayant pour Objet d'eclairir la Nation Juive, &c.* Sketch of a Plan of Reform, the Object of which is to enlighten the Jewish Nation, and so correct its Manners. 8vo. 34 p. 1792.

The author of this pamphlet, Mr. Mendel Levi, a Polish Jew, opens it with an account of a sect of Jews lately sprung up in Podolia. These Jewish mystics hold faith and zeal as the essence of religion, and consider as necessary articles of their faith the gifts of prophecy and performing miracles; the exercise of which is entrusted, by the voluntary offer of the credulous people, to their chiefs, who revel in the greatest luxury

luxury and wealth. They deem none but themselves to be possessed of true immortal souls, which, according to them, consist of an union of more exalted organs of sense with an immediate perception of truth, and consequently have no need of a laborious investigation of things to discover verity. For such souls, framed from the divine essence, and enjoying an intimate union with it, the knowledge of past, present, and future is a mere trifle; their sphere of action is limited only by the boundaries of creation; and the miracles they daily perform are but natural consequences of the changes that arise in the chain of their perceptions. How far the means proposed by Mr. L. would prove effectual to eradicate this sect we cannot take upon us to judge: yet this at least to his credit we may say, they are founded on the only efficacious principle, the enlightening the people, not on penal and compulsoy methods, *Jen. Allg. Lit. Zeit.*

ANTIQUITIES.

ART. XX. The author of the *Tableau de la Plaine de Troye*, 'View of the Plain of Troy,' after having traversed Greece and the south of Europe, has seen, in his tour to the north, a very extraordinary monument brought from the archipelago by count Orloff, which the author of the description of Petersburg, Mr. Georgi, calls the tomb of Homer. On this he intends to publish his conjectures, with accurate delineations of it. In fact it would be somewhat remarkable, that the same traveller, who discovered the tomb of Achilles on the shores of the Hellespont, should meet with that of Homer on the banks of the Neva. *Jen. Allg. Lit. Zeit.*

ART. XXI. Leipzig. *Vertheidigung des Versuchs über den Ursprung der Pyramiden, &c.* Defence of the Essay on the Origin of the Pyramids of Egypt, and of the Ruins of Persepolis and Palmyra: by S. S. Witte. 8vo. 284 p. 1792.

Prof. W.'s essay [see our Rev. Vol. VIII. p. 359] certainly merited attention, and his hypothesis deserved a cool investigation on the spot. That the pyramids of Egypt were the work of mens hands has long been taken for granted, but we have no historic evidence of the fact at all to be depended on: and, viewing them probably through the mists of prejudice, they who have seen them vary considerably in their description. To deem them a natural production was at least no heresy against an article of religious faith, and might therefore have been suffered without persecution; but it has been attacked rather with the fury of bigotry than with the calmness of rational conviction. The prof. however will not thus be induced to give it up; and here presents us with some further arguments in its support. *Jen. Allg. Lit. Zeit.*

ENGRAVINGS.

ART. XXII. *Freyberg*. Mr. C. G. Richter has a collection of portraits of celebrated men of learning, to the number of 1385, the greater part in copper-plate, mezzotinto, and wood, the rest consisting of a few drawings: of the above number 1038 are portraits of physicians. There are amongst these several scarce pieces by famous masters; and with them is a written descriptive catalogue in five and twenty sheets. He has also another collection of 1300 portraits of learned men, princes, and other remarkable persons, by the best masters, with a similar catalogue. Each of these collections is to be sold. *Jen. Allg. Lit. Zeit.*